

The Baptist Record

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Published Since 1877

Estimates show highest-ever number of baptisms

By Sarah Zimmerman

WILLIAMSBURG, Va. (BP) — For the first time since 1950, Southern Baptists can expect their fourth consecutive year of increased baptisms this year, according to estimates by the Southern Baptist Home Mission Board.

The estimated number of baptisms for 1991 is 390,800, up 1.5% from the 385,031 baptisms reported last year. The last time Southern Baptists had four consecutive years of increased baptisms was 1947 through 1950.

The 1991 estimate, based on reports from state evangelism leaders, is the highest number of baptisms reported

since 1983, when the total was 394,606.

The last time Southern Baptists had a national revival emphasis was 1986. The following year Southern Baptists had a 7% decline in baptisms.

"Granted, this year's increase is small," Price said. "But considering it follows a national emphasis on evangelism in 1990, it is a remarkable increase."

The continued increase in baptisms can only be attributed to a movement of God, said Darrell Robinson, HMB vice president for evangelism.

Zimmerman writes for HMB.

"Immanuel, God with us"

PRINCE OF PEACE — In the midst of political turmoil, oppression of the poor, and threats of war, Jesus came as Prince of Peace. Christians celebrate his birth today, amid modern-day shifting political powers, social injustice, and fears of nuclear holocaust. Yet God's message brings new hope: the Prince of Peace is Immanuel, God with us. (HMB photo by Don Rutledge)

Lausanne committee director analyzes world evangelization

By Jim Newton

OXFORD, England (WEIS) — A broad analysis of trends in world evangelization by the international director of the Lausanne Committee for World Evangelization predicts the largest response to the Gospel between now and A.D. 2000 will be in Latin America, India and China.

Tom Houston of Oxford, England, estimates that by A.D. 2000, there could be 50 million new believers in Latin America, 40 million in India, and 30 million in China.

Houston's forecasts entitled, "A Scenario Status of World Evangelization, 1991-2000," are in the final stages of editing for possible publication by Missions Advance Research and Communication Center (MARC) in Monrovia, Calif.

Houston says research by David Barrett, Patrick Johnstone, and Frank Kaleb Jansen shows that Christians are only marginally increasing

their percentage of the world population by 0.1% per annum. Barrett is author of the *World Christian Encyclopedia*, (1982), Johnstone is author of *Operation World*, (1986), and Jansen is author of *Target Earth*, (1989).

"The greatest response will be in Latin America . . . 50 million new believers are anticipated."

The greatest response to the gospel, Houston says, will be in Latin America where 50 million new believers are anticipated. Currently members of Protestant/evangelical churches comprise about 11% of the population. Houston predicts evangelical churches will continue to grow because of the Biblical message and warm fellowships they provide.

About 75% of the evangelicals are Pentecostal.

Houston also forecasts fast growth of mega churches like the Jotabeche church in Santiago, Chile, and the Vision of the Future church in Argentina. He says eight Assemblies of God churches in Brazil report memberships of 20,000 to 110,000.

In India, Houston projects the possibility of 40 million new Christian believers, or 5% of the population, if the Christian churches can respond to the barriers they face. "India has the people resources, the education in its leadership, and a great story of contributing to national development," Houston observes.

In China, the phenomenal growth of Christianity will continue, but at a slower pace. Houston projects 30 million new believers in China, or three percent in 10 years.

In southern, eastern, and central Africa, Houston predicts that the remarkable church growth of recent years will level off during the last decade of the 20th century. He projects a total of 11 million new believers in non-Islamic parts of Africa.

"The churches will continue to grow . . . because they are the only element of hope . . ."

"Churches (in east and central Africa) have struggled and grown incredibly in spite of, or perhaps because of adverse circumstances," Houston says. "The churches will continue to grow . . . because they are the only element of hope in a bad situation."

Houston forecasts little growth, and perhaps decline, of Christian church-

es in the Middle East between now and A.D. 2000. He predicts at best a five percent increase in the number of believers in other Islamic areas of the world, except in "Islamic Islam."

In describing the church growth in Indonesia, Malaysia, Comoros, Brunei, and Maldives, Houston believes "achieving a 20% of population professing faith in Christ should be possible in 10 years. That would mean about 20 million converts."

Other Islamic sections of the world where response to evangelization is 10% of the population are in the African countries of Niger, Guinea, Mali, the Gambia, Senegal, Guinea Bissau, Ghana, Ivory Coast, Togo, Benin, Burkina Faso, Ethiopia, and South Sudan. Houston forecasts about 23 million new believers there.

Newton writes for HMB.

EDITOR'S NOTEBOOK

Guy Henderson

The main thing

It will be several weeks before we know, but Lottie Moon could be in serious trouble. This means the Foreign Mission Board and some of the work overseas is in trouble. The board of trustees of the Foreign Mission Board, in spite of admonishment from ten or more of the state conventions and numerous individuals, did not see fit to reconsider and grant funding to Ruschlikon seminary. Acting unilaterally, without consulting Europe and without heeding the FMB administrative staff, the trustees deemed Ruschlikon a seed-bed of liberalism and voted to defund the school.

The trustees hit "override" on their computers and regardless of the efforts in Richmond or Ruschlikon, or how it would affect giving to the Lottie Moon Offering or to the Cooperative Program, decided it was time to show the true power of the board. It creates a sour taste in the mouth of many missions givers not to mention the morale of missionaries.

Fear not for Ruschlikon seminary. It will get far more than \$365,000 from Southern Baptists in 1992. However, is this the way we want to do our mission giving? Retaliation, taking from the Lottie Moon or Cooperative Program to give to Ruschlikon also leaves a sour taste. This volatile, emotional horse will hardly provide a smooth ride in the future. The trust level just hit rock bottom.

I find it difficult to believe the majority of trustees represented Baptists in their respective states. They are not

elected by their state conventions, but by the SBC. Many states, including Mississippi, North Carolina, Virginia, Texas, District of Columbia, Kentucky, Louisiana, and others sent resolutions, prayer concerns, and pleas to the trustees to reconsider and fund the school for at least another year.

In fact, the chairman of the board of trustees, William Hancock, said "state convention action" had not been helpful but actually "broadened the gap of reconciliation." In layman's language, that means you stay out of it, we can handle it. The states did not elect them; the states cannot tell them how to vote.

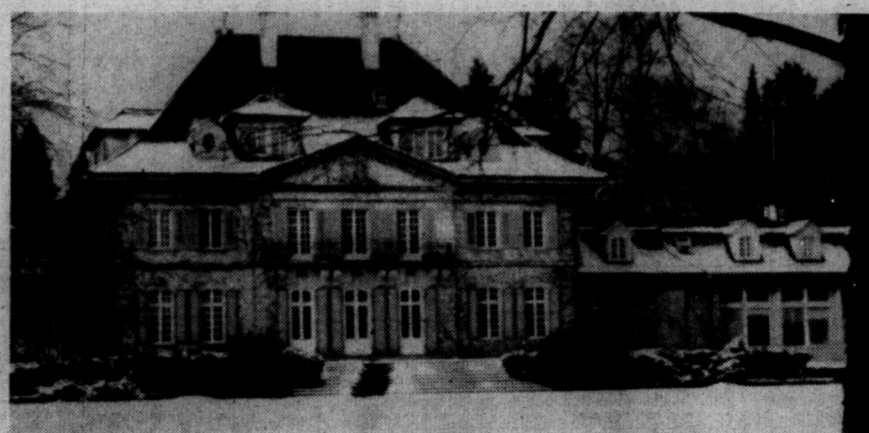
Then the "leadership" of the SBC that rode so gallantly to save Paige Patterson at Criswell College never saddled up for Ruschlikon. In the heated discussion of the pre-trustee committee meeting the FMB administration was accused of having orchestrated the response to the trustee action of defunding the school. Frustration is the father of angry accusations.

It may be feasible to close Ruschlikon. It is terribly expensive to live there. The cost per student is much higher than most seminaries. There are few Baptists there, and preaching opportunities may be few. They may appear to do things differently and be more "liberal" than many deep water Baptists would prefer. Had there been consultation and cooperation with European Baptists, the missionaries who live there,

and the Foreign Mission Board, the trustees could have performed a great ministry for missions and we would be in the process of having a larger and more effective seminary, perhaps in Germany or Romania. The timing for Europe and the Lottie Moon Offering was most unfortunate. It called for diplomacy and finesse; we hit it with a bulldozer.

Now Ruschlikon and most European Baptists are angry. Most of the FMB trustees are sensitive and defensive, the FMB administration is aghast, the SBC leadership is silent, and Southern Baptists' hands have paused ever so slightly in reaching for their purses. Meanwhile, 3,900 missionaries must think we are trying to reconstruct the tower of Babel. Other denominations are appalled over Southern Baptists trying to dismantle one of the world's finest mission programs.

We have two approved ways of supporting our mission work: the Cooperative Program and the Lottie Moon Offering. Our mission program must go on. It is more important than trustees and conventions, my rights, or my opinion. If ever there was a need for Southern Baptists to walk in the path of repentance and prayer, that time is upon us. We'll lose the battle if we settle this by flesh and blood. We must choose the path of repentance and prayer. Too much is at stake to play our little political games in the face of our mission and calling.



Ruschlikon Seminary

The rest of the story

In 1946, J. D. Franks retired after 25 years as pastor of First, Columbus. His son had been killed in the Second World War, and buried somewhere in Europe. Franks wanted to find the grave of his soldier son.

Theron Rankin, director of the Foreign Mission Board at that time, asked Franks to head up Baptist relief work in Europe. When that work was over, Franks was requested to find a site for a new European international seminary. Much of Europe was closed to mission work and Franks and his committee finally selected Ruschlikon in neutral Switzerland. Now you know... the Mississippi connection with another part of our mission program.

Darkness for light, light for darkness

Several weeks ago, Jackson's Jim Hill High School had the "Fat Boys," a rap duo, in for a show. They rapped, told the kids to leave drugs alone, and practice safe sex. How quaint! we can't get the Ten Commandments inside a school, but a boost for immorality is okay.

We are still in the process of making a hero out of Magic Johnson, who gets great adulation as doubtlessly the tax payers pay his expenses to travel our nation urging our people to practice safe sex.

Focus on the Family's Dr. James Dobson writes that:

"On Nov. 14, 1990 Los Angeles Lakers basketball star James Worthy was arrested in Houston and charged with soliciting a prostitute. He was jailed until bail could be posted late that night, causing him to be late to the Lakers-Rockets game. When he arrived at the Summit, 17,000 fans gave him a tumultuous standing ovation. Remembering that Worthy is married and a father, one must wonder what that sympathetic crowd was applauding. Were they really congratulating Worthy on his arrival or for his alleged adultery and illegal sexual activity? As for me, I couldn't help thinking about his wife and regretting the pain and embarrassment she must have felt.

"On Aug. 1, 1991 the Continental Singers gave a free concert in The President's Park across the street from the White House. This is the same park where homosexuals, war activists, Ku Klux Klan members, and social protestors of all varieties have gathered to express their views. Nevertheless, the U.S. Park Service summarily asked the Continental Singers to leave after they had sung four songs. The service had been informed in April that the singers were 'a contemporary Christian choir and band,' and indeed, a cassette tape of their entire program had been sent in advance with their application. This choir has sung these same Christian renditions in countries all over the world. Yet, here in America, their

religious emphasis could not be tolerated, just because the concert was officially sponsored, although not supported financially, by the government. Where, oh where, is the artistic community and their First Amendment defense when we need them most?"

The art of using the Constitution to cover our immorality may work in Washington, D.C., or in California, but it's unacceptable in heaven's court. Pam Moffatt of Manassas, Va., expressed it well: "When will America wake up and realize that protecting our children is far more important than exercising our 'rights?'" We are not the first to run head-on into this. Isaiah the prophet, 2,700 years ago, said, "Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter" (Is. 5:20).

We've been in or near this depth of spiritual and moral decadence before and revival would break out. There was a Charles Finney, Dwight Moody, Haystack prayer group, or revivals in pioneer areas. This moral crisis could be the most serious of any before. We need prayer warriors willing to go to battle for the soul of our nation. It can make a difference when the righteous rise up, speak out, and act for the interest of the kingdom. Check this out with Abraham's effort for Sodom (Gen. 19).

The cry, "You can't legislate morality" is immediately heard. First, our calling is from One greater than tradition or customs. Suppose we said the same for stealing: People are going to steal regardless, so why not help protect them so they will not get caught? Stealing could be a lot safer, maybe faster cars, quality gloves, and more help in planning their escape route.

America is rapidly becoming one of the most immoral nations on earth. "Righteousness exalts a nation, but sin is a reproach to any people" (Prov. 14:34). — G.H.

Music leaders urged to help hurting musicians

By Charles Willis

NASHVILLE (BP) — Pastors are not the only church staff persons who suffer hurt in work relationships, a Southern Baptist expert in church staff relationships told state Baptist music leaders Dec. 6 during their annual winter planning meeting.

Brooks Faulkner, senior manager of the church staff support section in the Baptist Sunday School Board's Church Administration Department, said ministers of music, like pastors, are "by their vocational nature, out

front kinds of persons.

"It is good to remember that although all church staffs are family, not all family members are loved in the same way, nor equally loved, for that matter," he observed.

Among the signals indicative of a hurting staff member are changes in response to new situations, repeated lack of communication, a loss of intensity about work and ministry, and erratic work hours.

"The Bible teaches sacrifice, self-discipline, humility, compassion, and understanding. It does not teach unbridled anger, disguised strategy to get your way, put downs, or stand offs," Faulkner told the state music leaders.

Citing Titus 3:1-14 as a biblical format for helping hurting persons, Faulkner said church staff persons need to be subject to authority as a part of the price for achieving.

Willis writes for BSSB.

Sellers' staff honored for years of ministry

By Jim Newton

NEW ORLEANS (BP) — Southern Baptists expressed appreciation to the staff of Sellers Baptist Home and Adoption Center for 58 years of care and service during special ceremonies Dec. 8.

On Jan. 1, responsibility for the maternity home is being transferred from the Southern Baptist Home Mission Board to the Louisiana Baptist Children's Home, and the maternity home ministry will be moved from

New Orleans to Tallulah, La., a small town 45 miles east of Monroe, La.

The maternity home will be moved to a 13,000-square foot modern facility valued at more than \$2 million in Tallulah that is much nicer than the facility in New Orleans, said Williams.

The home was started in 1933 by the late Clovis Brantley, director of the Baptist Rescue Mission in New Orleans who saw the need and convinced the Home Mission Board to

open the Baptist Woman's Emergency Home and Baptist Baby Home, said Adkins. The name was changed in 1961 in honor of Thomas Benton Sellers, who donated his services as obstetrician for more than 30 years.

Adkins praised the leadership of Allegra LaPrarie, director of the home from 1948 to 1975, and Mary Dan Kuhnle, director from 1975 to the present.

Newton writes for HMB.

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Youth Evangelism Conference THE HEART OF THE MATTER

Mississippi College Coliseum
Clinton, Mississippi
December 30-31, 1991

Monday Afternoon, December 30, 1991
1:15 Youth Leaders/Counselors Meeting — Conference Room
2:00 Welcome — Cindy Townsend and James P. Fancher
2:05 Music — Al Denson
2:20 Mississippi College Welcomes Students — Dr. Van Quick
2:25 Testimony
2:55 Music — Al Denson
3:20 Message — Dave Busby — "The Thirsty Heart"
4:00 Dismiss for Supper

Monday Evening, December 30, 1991
5:45 Make-Up Counselors Meeting — Conference Room
6:15 Music — Al Denson
6:25 Paul and Nicole Johnson
6:50 Message — Dave Busby — "The Searching Heart"
7:30 Concert — Al Denson
8:30 Prayer Time by Individual Churches
8:45 Dismiss

Tuesday Morning, December 31, 1991
8:45-9:45 Heart Sessions
Heart Session #1 — Coliseum
Leader: Mike Curry
Heart Session #2 — FBC, Clinton
Leaders: Paul and Nicole Johnson
— Drama

9:45-10:15 Break
10:15 Solo — Kathy Gautier
10:20 Message — Dave Busby — "The Receptive Heart"
11:00 Lunch Break

Tuesday Afternoon, December 31, 1991
1:00-2:00 Heart Sessions: Youth swap locations
2:00-2:30 Break
2:30 Solo — Kathy Gautier
2:35 Testimony
2:40 Drama — Paul and Nicole Johnson
2:50 Message — Dave Busby — "The Passionate Heart"
3:30 Invitation
3:40 Closing Remarks — Cindy Townsend

Top stories in the news, 1991

SBC

1. Ruschlikon seminary defunded by Foreign Mission Board trustees.
2. Soviet/Eastern Europe triggers "Green Alert" at FMB; Mission strategy for that area.
3. Lloyd Elder's forced retirement at Sunday School Board.
4. Baptist response to war in the Persian Gulf; chaplains, Baptist missionaries, and laymen in Kuwait, Iraq, and Turkey.
5. Exodus of professors from SBC seminaries; Southeastern and Southern were the heavy losers in professors.
6. Murder of SBC foreign missionary Lynda Bethea in Kenya.
7. Baylor and Furman take issue with their conventions.
8. New hymnal and Praisings over the SBC.
9. Lottie Moon mission offering not keeping up to goals.
10. Cooperative Baptist Fellowship meets in Atlanta, plans to stay in the SBC.

Mississippi

1. Zimbabwe partnership; Mississippi pastors and laymen get great response and new assignments in trip to Zimbabwe.
2. Anne McWilliams and the Baptist Record are the first to break the story of the conversion of Panama's Manuel Noriega.
3. Memorial service for Lynda Bethea in Jackson; the entire Baptist group comforts and weeps with the family.
4. Disaster relief van helps in the Vaiden tornado, the floods at Marks, and feeds hundreds at the SBC in Atlanta.
5. State prayer ministry begun at the Baptist Building; retired missionaries Charles and Indy Whitten coordinate the ministry.
6. Anti-lottery legislators targeted for defeat by the Jackson Clarion-Ledger and others; several were defeated in the election.
7. Appointment of 12 families with Mississippi connections by the Foreign Mission Board.
8. Owen and Elizabeth Cooper School of Missions opens at William Carey College in Hattiesburg.
9. State convention approves record budget and elects layman W. W. Walley as president.
10. Postal rates for the Baptist Record rise 23%.

The Second Front Page

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, December 19, 1991

Published Since 1877

FMB trustees vote no further action on seminary defunding

By Robert O'Brien

RICHMOND, Va. (BP) — Trustees of the Foreign Mission Board decided in a 54-27 roll call vote Dec. 11 to take no further action on the controversial international Baptist seminary in Ruschlikon, Switzerland.

The vote left in place an Oct. 9 decision to cut a \$365,000 allocation from the 1992 budget of the Swiss seminary.

The Oct. 9 vote, taken without consultation with the seminary and three months before the 1992 budget year, has drawn a storm of protest from across Europe and the United States.

Trustees have complained since that their side of the story has not been made clear in news reports.

Several trustees said their action was not a quick one based only on the presence of visiting professor E. Glenn Hinson at the seminary. They said it also was based on a longstanding concern over the seminary's theological direction.

Trustees voted 35-28 on Oct. 9 to defund the Ruschlikon seminary after learning Hinson, whom they labeled as liberal, was teaching there for four months while on sabbatical from Southern Seminary in Louisville, Ky.

Hinson, several trustees said, was the "straw that broke the camel's back," not the main reason for the defunding.

Trustees voted Dec. 11 that their chairman, Bill Hancock of Kentucky, "send a news release" in the form of a letter explaining the trustees' reasons to all Southern Baptist churches and state conventions and all people who have written letters about the controversy.

Hancock's mailing also will include his report on a Dec. 5-6 meeting between representatives of European Baptist leaders and an FMB trustee

committee and staff, and an offer from the FMB of a set of four audio tapes of the Dec. 5-6 meeting for \$13 and a videotape of the Dec. 11 meeting for \$7.

Trustee debate seemed to boil down to two positions: some urging restoration of funds because of a promise to fund the seminary through 1992, and others opposing continued funding because the seminary has not lived up to what they feel was its pledge to move the seminary in a conservative direction.

Karl-Heinz Walter, general secretary of the European Baptist Federation, said following the vote that he "grieves" over the judgment of the trustees and its implication the seminary and its graduates, who include many European Baptist leaders, are liberal.

The unilateral defunding by FMB trustees breached trust between equal partners, he said.

Walter, who will relay the action to European Baptists, said he personally does not see a way to rebuild trust between the FMB and European Baptists. FMB President R. Keith Parks also said the vote will undercut the partnership approach, which he said is the basis of everything the FMB does overseas.

But Parks and Walter feel a good relationship is needed to take advantage of opportunities for ministry throughout Europe. A committee of trustees and FMB staff will meet with European leaders to discuss future relationships and ways to continue initiatives for ministry, especially in Eastern Europe and the former Soviet Union. Each European Baptist union will decide for itself what the future

holds for relationships with Southern Baptists, Walter said.

Some unions have warned the action could harm not only relationships with Southern Baptists but also affect the future status of Southern Baptist missionaries in Europe.

Wiard Popkes, chairman of the Ruschlikon seminary trustees, said neither the seminary nor the European Baptist Federation had considered taking the defunding action to court. That would be contrary to Scripture, he said.

When the FMB trustees defunded the seminary in October, they asked for a review of the legality of the action in face of earlier agreements by the mission board that it would fund the seminary through 1992.

Board attorney Lewis Booker counseled agency officials not to comment on his legal opinion. But a Richmond city newspaper quoted an anonymous source as saying the opinion concluded the board had broken its contract with the seminary.

In the face of questioning from the floor Dec. 11, trustee John Simms, an attorney from Virginia, said the legal opinion was no longer secret in light of the newspaper report.

"The report in the newspaper was that an opinion had been rendered that if a suit was brought in Virginia we might expect to lose," Simms said. "That report, albeit from an anonymous source... was correct."

Earlier Simms had urged trustees to restore funds to the seminary because their vote had called their integrity into question.

"I've spent a lifetime advising people about what they have to do when (See FMB on page 8)

The European fall-out . . .

By Greg Warner and Robert Dilday

RICHMOND, Va. (ABP) — By a margin of two to one, trustees of the Southern Baptist Foreign Mission Board voted Dec. 11 not to restore funding to a controversial seminary in Switzerland, despite the advice of the board's attorney and the objections of Baptists at home and abroad.

Trustees said defunding the tiny school was necessary to maintain the FMB's commitment to conservative theological education abroad.

But the dispute — which generated protests from most Baptist bodies in Europe, at least nine state Baptist conventions and hundreds of individual Baptists — came to symbolize not just the fate of one seminary but the future of relationships between Southern Baptists and their Baptist counterparts in Europe.

The FMB's Dec. 11 decision, which came moments after trustees heard details of the board's massive "green

alert" outreach into the former Soviet Union, immediately sparked dire predictions about relationships in Europe and beyond.

"I do not see a way for a new building up of trust and confidence, although... we dearly want this," Karl-Heinz Walter, general secretary of the European Baptist Federation, told trustees after the vote.

Board President Keith Parks said the decision "seriously jeopardizes" FMB work in Europe and reflects a different approach to missions than previously practiced by the board.

"This will hamper everything we are doing, especially in Europe, because everything we are doing depends on partnership," Parks said.

Ruschlikon President John David Hopper, himself an FMB missionary, told reporters the decision signals the "exportation" of Southern Baptists' biblical controversy "to all countries

where Southern Baptists have work, and that is a disaster."

Trustees projected no such picture of doom, however. Although many acknowledge relationships with Baptists in Europe will suffer, they insist the defunding action is necessary to protect the theological integrity of the board and to make the most efficient use of the unparalleled opportunities for outreach in Europe.

But critics say the school is too heavily influenced by neo-orthodox or liberal theology and not representative of many — perhaps most — European Baptists. Because the school is expensive to operate and attend and inaccessible to many Europeans, they say, it is ill-suited to lead a major thrust in outreach through the "open doors" of Eastern Europe and the former Soviet Union.

(See EUROPEAN on page 4)



Fire on historic spot

Fire on Dec. 10 destroyed the building which stood on the site of the historic O'Brien's Opera House in downtown Birmingham, Ala. O'Brien's Opera House was the building in which the Southern Baptist Convention was meeting when messengers voted to establish the Sunday School Board in 1891. SSB representatives laid a marker on the sidewalk in front of the building in April 1991 as part of the board's centennial celebration. O'Brien's Opera House was demolished in 1915 and was replaced in the early '20s with this building, housing shops, offices, and a cafe. It had been vacant for some time when the fire broke out around 1:30 p.m. Dec. 10. Firefighters fought the blaze and smoke well into the night. No one was injured. (WMU Photo by Dan Bryan)

EUROPEAN

From page 3

The debate on Harper's motion, which lasted an hour and a quarter, focused on broken promises. But trustees could not agree on who had been unfaithful — the trustees themselves, whose vote in October nullified a 1988 agreement to continue funding the seminary, or Ruschlikon's leaders, who FMB trustees say promised in 1988 to make the school more conservative.

Trustee Ron Wilson, who in October said the temporary hiring of controversial Southern Baptist professor Glenn Hinson to teach at Ruschlikon demonstrated the school's liberal bent, said seminary administrators had broken their word.

"We made a commitment but they also made a commitment," Wilson said during the December debate. "And our commitment was made entirely on the commitment we received... (about) the direction that seminary was going to go in. They broke that trust. Therefore, I believe our reaction to it is appropriate."

Trustee Jack Bledsoe of Fordyce, Ark., said regardless of other criticisms of the school, Southern Baptists "expect us to live up to our commitments." Criticism about the expense and theological stance of the seminary are not the issue, he said. "The only issue is the integrity of the Foreign Mission Board of the Southern Baptist Convention."

After the vote, trustees agreed to hear responses from two European Baptist leaders, who had witnessed

the debate but had not been asked to speak.

"We regard ourselves as Christians who deeply love God and the Bible," said Wiard Popkes of Germany, chairman of Ruschlikon's trustees. "We do not regard ourselves as liberals."

Despite the defunding, Popkes said, "we shall not forget the generosity that Southern Baptists have shown to us."

After founding the school and funding it for 43 years, the FMB transferred ownership of the institution, valued at more than \$12 million, to the European Baptist Federation as part of the 1988 agreement.

Walter of the EBF expressed his pessimism about restored relationships between European Baptists and Southern Baptists — an opinion he said reflected his own personal view.

Both Popkes and Walter addressed the Dec. 5-6 meeting of trustee leaders, during which the leaders voted 13-10 not to recommend refunding the seminary.

Trustee chairman Bill Hancock of Louisville, who called the Dec. 5-6 meeting and presided over the Dec. 11 debate, expressed regret that a better solution was not found. He blamed the impasse on the inflexibility of the European leaders, the insensitivity of the FMB's Europe staff, the unresponsiveness of FMB administrators and a lack of grace from trustees.

"They (trustees) have done what they think is right, but they have done it at the wrong time and in the wrong

Russ Bush:

"School's probation might be short"

WAKE FOREST, N.C. (BP) — Being put on probation by the Southern Association of Colleges and Schools does not indicate a loss of accreditation to Southeastern Seminary.

The Wake Forest, N.C., seminary was put on probation by SACS during the agency's annual meeting in New Orleans Dec. 4-6.

The school has one year to answer all questions presented to it by SACS regarding problems in such matters as faculty selection and long range planning.

In 1989, SACS issued a warning to Southeastern citing the school as deficient in four areas: planning and evaluation, selection of faculty, the role of faculty and its committees, and governing board.

The school had two years to respond

to SACS's questions, but, it failed to do so by the December 1991 deadline. At that time, SACS had only two options — to either affirm the school's accreditation or to place it on probation.

Southeastern President Lewis Drummond said, "I am disappointed. We were making progress in the evaluations. In fact, in one area — planning and evaluation — SACS had upgraded our evaluation to just a 'notation.'"

Drummond was notified by phone of the commission's decision late Dec. 5 at his home by David Carter, the assistant director of SACS. Carter said the commission had cited the seminary on four criteria and had felt probation would give the school the additional time it needed to clear up these final difficulties.

The criteria the commission cited related to two areas, that of planning and evaluation, and trustee involvement in the faculty selection process.

"We are taking this very seriously and are disappointed with the commission's decision. However, this is not the loss of accreditation. We were delighted to see that we have satisfied SACS's concern about whether or not

we were eligible for accreditation."

The fact that a school is put on probation generally has little effect on enrollment, said Arthur L. Walker Jr., executive director of the Southern Baptist Education Commission.

"Historically, individuals who are seeking admission to a school may have some questions, but it doesn't seem to make that much difference," he said.

L. Russ Bush, vice president for academic affairs and dean of the faculty, said he felt most of the remaining concerns could be addressed very rapidly and expressed optimism the school's probation might be short. He added, "We have another on-site visit in April for our ten-year self-study. If we have the matters related to our accreditation in order, the on-site team will recommend that we reaffirmed."

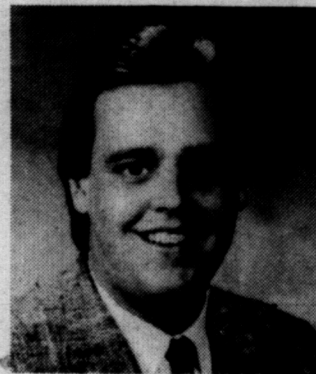
Walker added he thought the trustees would take the situation seriously. "I was there for the trustee orientation and they (trustees) were dealing seriously with the matter. Russ Bush was giving the matter a lot of attention."

WHY DO I BELIEVE IN E.E.? I HAVE AT LEAST 1200 REASONS!

I was amazed when our Outreach Associate here at Morrison Heights shared with me that our adult Evangelism Explosion teams attempted 1200 visits in just 13 weeks of on-the-job training outreach during our recently completed semester! 1200 attempted visits! WOW! Of those attempts, our folks were able to complete over 700. The gospel was presented 168 times to 188 people, 64 of whom prayed to receive Christ! Another 85 individuals found assurance of their salvation. In addition to the ministry of our adult teams, our youth teams completed 191 out of 225 attempted visits and had 16 professions of faith! Maybe I should relate just one simple reason that I am committed to E.E.: IT WORKS! Over 200 individuals have now been equipped to share their faith through this ministry here in our church over the past three years.

If you would like a witness training tool that gets the job done, then I encourage you to consider being trained in the ministry of **EVANGELISM EXPLOSION** during our upcoming clinic in January. But I warn you: your church may never be the same again!

Dr. Ken Alford
Pastor, Morrison Heights Baptist Church
Clinton, Mississippi

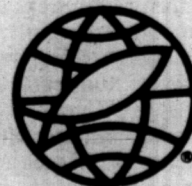


Morrison Heights
BAPTIST CHURCH

ANNUAL
EVANGELISM EXPLOSION
LEADERSHIP CLINIC

January 17-22, 1992

For information call: 924-5620 or 305-491-6100



How they voted

Following is a list of Foreign Mission Board trustees and their response to the roll call vote Dec. 11 on the substitute motion to take no further action on funding the Ruschlikon seminary.

Seven of the 90 trustees apparently did not at-

tend the December meeting or register a vote: E. Harmon Moore of Indiana, Mrs. Harold Cathey of Kentucky, David L. Stephens Jr. of Tennessee, Omar Pachecano of Texas, Mrs. Wayne Dishman and Hunter Riggins of Virginia and Lester L. Hall of West Virginia.

FAVORED THE SUBSTITUTE MOTION

(defund the seminary)
Alabama: Rob Martin, Mrs. Sammy Gilbreath
Alaska: Rodney G. Duncan
Arizona: Alan J. Thompson
Arkansas: Wallace Egar
California: John Jackson, Ron E. Wilson
Colorado: Robert Oxford
District of Columbia: William L. Bort Sr.
Florida: John P. Greene, William H. Pace Jr., Bryan W. Judge
Georgia: Michael C. Catt, A. Ben Hatfield, Ted Moody, Roy Scarborough Jr.

Kansas-Nebraska: Roger D. Roberts
Kentucky: J. William Hall, James Garland
Louisiana: Leon Hyatt Jr., Lawson Swearingen
Mississippi: Randy C. Davis, L. Daniel Watts Jr., Terry L. Williams
New England: Adrian Burk
New York: Roger W. Knapton
North Carolina: Michael D. Smith, Horace W. Hall Jr.
Oklahoma: Michael McGee, Rod H. Masteller, Reed Lynn
Pennsylvania-South Jersey: Mrs. Ray Wise

One of Oklahoma's four trustees moved out of the state earlier this year and was no longer eligible to serve. He has not been replaced.

Board chairman William L. Hancock of Kentucky did not vote, in keeping with board practice.

South Carolina: Donald Purvis, Bruce A. Russell
Tennessee: Mrs. L.C. Jackson, Morris H. Mills, Jack C. Parrott, William Blanchard Jr.
Texas: Rick Scarborough, Leroy S. Smith, Patrick Bullock Sr., Bill Sutton, B.G. Clements, Joel Gregory, Paul E. Martin, Paige Patterson, Terry Horton, Bonnie B. Westbrook Jr.
Virginia: Mrs. Clifford Randall
Local members (all reside in Virginia): Terry L. Harper, Mrs. Harvey Bryant, Gary M. Burden, Mrs. Al Gilbert, Russell Snead

OPPOSED SUBSTITUTE MOTION

(restore the \$365,000 to budget)
Alabama: Rick Lance, Ronnie Marshall, John H. Thomas
Arkansas: Jack Bledsoe
Florida: William H. Faulkner
Georgia: James Austin, Mrs. James B. Gilbert
Illinois: William Richardson
Louisiana: L.H. McCollough

Maryland-Delaware: Bruce A. Romoser
Michigan: Mrs. Ernest Rowland
Missouri: Paul L. Brooks, J. Michael Goodwin, Mrs. Paul Swadley
Nevada: Hoyt A. Savage
New Mexico: Charles A. Fink
North Carolina: Kenneth Ridings, Horace A. Hamm, P. Steven Hardy

Northwest: Harry L. Hannah
Ohio: John Hays
South Carolina: Mrs. Alton Brant
Virginia: John M. Simms
Local members (all reside in Virginia): Mrs. Thomas Sullivan, Larry Holland, Franklin Hall, Mrs. Ken Hemphill

—ABP

Morrison Heights teams report 64 professions of faith

By Anne W. McWilliams

Evangelism Explosion teams going out from Morrison Heights Church, Clinton, this fall completed 707 visits. In 168 gospel presentations they reported 64 professions of faith. That's not counting the high school and college team reports.

One team told of nine professions of faith during the 16-week semester of witness training. This team — Joan Woodward and Dean Golden and their trainer, Jackie Jackson — added something new to the usual follow-up. When they had eight professions, they held a hamburger supper and invited the eight, along with their own

families. "The fellowship was great!" said Joan.

An international Evangelism Explosion clinic will be held at Morrison Heights Church Jan. 17-22, 1992.

"E. E. is a lay ministry," said Ken Alford, Morrison Heights pastor, "but the pastor has to be involved." Pastors must attend the January clinic with their lay people. John Russell, associate pastor, began E.E. at Morrison Heights three years ago. Since then he has been called to a pastorate in Tennessee; however, the training has gone on mostly under lay leadership and recently closed its best

semester yet. The church offers three of the four levels of advancement. Classes are offered night and morning. The pastor teaches one class.

"Make witnessing a part of your lifestyle," Pat Green, who teaches a class in Level 1, tells those in her sessions. A scoreboard is provided for reports of lifestyle witnessing, as well as for team visits. "Be alert to opportunities to witness," she said. "Listen for them in conversations." She practices what she teaches. One day in a bank, a teller asked her if she attends Morrison Heights Church. This gave

her the chance to ask about the teller's church and to seek permission to ask her some questions. Since the busy atmosphere was not conducive to conversation, Pat invited her to lunch and there shared with her the gospel message; the teller made the decision to take Jesus into her life.

"We have several in our E.E. classes now who were won to the Lord through it," said Pat.

"The evangelized had become the evangelizers," added Alford. Ken Def-

fendall is going into the ministry as a result of E.E. Also his son is enrolled in E.E. Ken plans to go to Russia next April with a group from the church led by the pastor, to give his testimony there."

A couple from Russia, Vladimir and Natalia Kulishev, are coming to the international clinic. A donation from a Morrison Heights member will pay their expenses.

"In my ministry," said Alford, "Evangelism Explosion is the best way I have found to reach people."

Clinton youths will witness at mall

"What do you believe about Christmas?" Youths from Morrison Heights Church, Clinton, will ask this question at Metrocenter mall, Jackson, on Dec. 20, beginning at 6 p.m.

Hal Kitchings, minister of students at the church, devised the Christmas questionnaire that the group will use. This time of witnessing stemmed from the church's Evangelism Explosion emphasis. However, others besides E.E. participants will be included.

After they ask a series of questions, according to Kitchings, the young people will do one of three things: (1) give

a Christmas tract, (2) share the gospel if the person being surveyed gives permissions, and if time allows (3) get name, telephone number, and address, so they can visit later to share the gospel.

E.E. (Evangelism Explosion) provides students an opportunity to develop their evangelism leadership skills, said Kitchings. "It is the heartbeat of our youth ministry." When youths see professions of faith, they feel the joy of witnessing and want to continue, he explained. Then their peers not in the E. E. program see what they are doing and want to follow

their example.

When Ken Alford, pastor at Morrison Heights, went to an apartment, planning to witness to a parent, he found three youths already there from his church, talking with the teenager who lived there. "Oh, come on in, Dr. Ken," said one of them. "This boy has just prayed to receive Jesus!"

"Young people are persecuted for their faith more than we adults are," Kitchings observed. He indicated that this kind of evangelism training helps to strengthen them in standing up for what they believe.

"Go and tell them that I love them . . ."

The first night she was to go out as part of a team to witness, Joan Woodward felt so tired that she almost stayed home. Yet she kept hearing the words of that song she'd heard at an Evangelism Explosion banquet. "Go and tell them that I love them." They were the words that had spurred her to a commitment, and now she would keep it.



Woodward In Evangelism Explosion witness training at Morrison Heights Church in Clinton, her trainer was Jackie Jackson, and her trainee partner was Dean Golden. That first night out, the trainer presented the gospel to a 17-year-old girl who was pregnant. The girl asked Jesus to be her Savior and then asked the team to pray for her sister.

Even with that victory, the next week Joan still longed to stay home. It was her night to present the gospel, and she was nervous and reluctant. But she remembered the words of the song, and her commitment, and she went.

Dean witnessed first. A 16-year-old girl said yes to Christ. "No one ever told me before how to be saved," she said.

"Now we can go back to the church and report," Joan said, in a relieved tone.

"No," Jackie insisted. "We'll go to another place. This is still your night."

At the next apartment they found three young men. Liquor bottles on a shelf made Joan wonder if they would listen. Carefully and prayerfully she talked. All three prayed to receive Christ.

"Go and tell them that I love them." She had heard the command and

known the Commander would go with her. He had, just as promised. On her first night to actually witness, here were four professions of faith.

The following weeks led the team to places such as a washateria and to a mobile home park. At the latter, Joan said, "One trailer seemed to call my name." Inside they found a 14-year-old, alone. His parents were separated; his father had recently been in an accident and nearly died. Eternal life was a subject of interest to him. "I always wanted to accept Jesus," he said, "but nobody ever told me how." He has been attending the midweek "Heartbeat" youth meetings at the church.

When the 17-year-old's baby was born, the team went to see the baby, and met the sister they had been praying for. That night she too became a new Christian.

Another time the team sat in a local restaurant. Jackie explained the plan of salvation to the other two so that the man at the next table might overhear their conversation.

Over 16 weeks, they reported nine professions of faith. As follow-up, they made many additional visits to see the new converts; they gave them tickets to the church's "Singing Christmas Tree"; they even invited them all to a hamburger supper, for a time of fellowship.

Joan, a native of Texas, said she was born again herself at age 30. This year she and her husband and two teenagers moved to Clinton from Louisiana.

She said that she may go with her husband on a volunteer mission to work with the New Tribes mission in Africa. "I am thrilled about being equipped for witnessing, in Africa or in Mississippi. E.E. has been an exciting time of spiritual growth.

"Actually, it's going to a person and saying, 'Jesus loves you this I know, for the Bible tells me so.' " — AWM

Letters to the editor

Saddened by loss of God-consciousness

Editor:

On a recent television talk show a number of people said they were virgins, but they appeared to be ashamed and almost apologetic for it. Christian values or sin were never a consideration. I was saddened that our society has gone so far backward in our God-consciousness.

One of the things we as Christians need to do is stop white-washing sin and call it what it is. I realize that this attitude will not be popular in today's world, yet sin is still sin, no matter what age one lives in. God has not changed, and for that matter neither have we. God is still 100% perfect, and we are still 100% rotten.

Secular centers for the treatment of alcohol and drug abuse teach that such behavior is simply another disease; God's Word calls it sin.

There are now treatment centers for the person who is addicted to sex. Again, I point out that God's Word states that sex outside marriage is a sin, and not a disease.

In no way do I seek to minimize the strength of sin bondage, for I know from personal experience just how devastating bondage can be.

By the same token, I am convinced that if we apply Deut. 6:5, Matt. 6:33 to our lives, then sin will not be in control of our lives. I don't mean to imply that we're sin-free.

To obey Christ in this context is not legalism, for we trust God to keep his promises. When we trust and obey Jesus, then we have true joy and a peace that eludes human understanding (Phil. 4:7). Only then do we begin to understand that the "kingdom not of this world" that Jesus spoke of is a real and far superior spiritual kingdom than any devised by mere man.

Rick Jones
Greenville

Restoring funding of Ruschlikon Seminary

Editor:

I am writing in response to the several articles that have appeared in The Baptist Record lately concerning the FMB committee voting "no" to restoring of funds to the Baptist seminary in Ruschlikon, Switzerland.

It seems that funding the seminary in Ruschlikon would be a God-sized task requiring full dependence on God, something the FMB committee appears to be trying to avoid.

How I live my life is a testimony of what I believe about God. The same is true for the FMB committee. How they vote on this matter will be a testimony of what they believe about God. Will they operate on a budget that they know that they can fund, thus bringing man the glory? Or, will they operate on a budget that they will have to trust God to meet, thus bringing God the glory? Does the committee have the kind of faith necessary for this venture? I hope so, because without it, it is impossible to please God (Hebrews 11:6).

Funding the seminary in Ruschlikon is something only God can do. And faith is believing that the God who calls us to the assignments is the One who will provide for their accomplishment.

R. Scott Savell,
Clinton

Requests correspondence

Editor:

My name is L. G. Doss and I am presently incarcerated at the Grafton Correctional Institution, Grafton, Ohio.

As far as my religion, I am a Baptist that went to the left years ago, and, eventually led me to the walls of this prison.

The loneliest time for me is mail call because I never get any. I feel so alone and would love to share my feel-

ings with someone in the free world. I will answer all letters and hope to bring joy to their lives.

I am Afro-American, 44 years old (10-16-47), born in Fayette, Miss., went to school in Natchez, Miss. and have an 82-year-old grandmother that resides in Yazoo City. My most sincere plans are to come home upon my release within the next nine months.

I am attempting to get in contact with people that have strong religious ties that'll eventually help motivate me. Only so much can a person motivate himself in this type of environment.

L. G. Doss
Grafton, Ohio

Day of prayer and fasting

Editor:

I wish that you had given the address of the 12 year old boy, Dan Jarvis, who is calling for a day of prayer and fasting for a world revival.

I would like him to know that his thoughts and efforts, are appreciated, and with God's will, I shall most certainly join him on his prayer and fasting day — Jan. 25, 1992.

I have marked it on my new calendar. And meanwhile I will be praying that others will join us. If every Christian, regardless of race or denomination would simultaneously just for one day fast and pray we could indeed have a world wide revival.

Merry Christmas to everyone and I enjoy reading the Baptist Record.
Laura F. Beaird
Enid

We may scatter the seeds of courtesy and kindness about us at little expense. Some of them will fall on good ground, and grow up into benevolence in the minds of others, and all of them will bear fruit of happiness in the bosom whence they spring. — Jeremy Bentham

RECEPTION

honoring

THE REVEREND JAMES F. YATES

upon his retirement as pastor

First Baptist Church

Yazoo City, Mississippi

Sunday, December 29, 1991

3:00 - 6:00 p.m.

First Baptist Activities Building

319 Jackson Avenue

The first Christmas without your loved one . . .

By Wilda Fancher

If you have lost a loved one or close friend since last Christmas, we hope this will help.

If you haven't, maybe an extra hug for those special folks we still have would be nice!

This week a beautiful letter came, saying, after telling me the circumstances of the death of their 19-year-old son last spring, "Could you write a column for all of the people who have lost loved ones this year? Our home is sad and our holiday will be lonely."

In all my years as a pastor's wife I have never learned what to say or how to act in the presence of death-grief.

Now I hardly know what to write. If I knew words which could be

caressing and tender to reach into your heart like fingertips and massage away the pain which must be a million times worse than muscle cramps, I would write them.

If I knew words which could keep your breath from backing up into your throat when you have to pick up a plate because you forgot and set the table for everyone, I would write them.

If I knew words which would keep the tears from dropping onto your coat when you see someone at a distance who looks like him, I would write them.

If I knew words that could keep everybody from walking or whistling or running or talking like he did, I would write them.

If I knew words which would make it easier for you to swallow his favorite food, or hear his favorite song, or walk into his room, or give away his possessions, I would write them.

But if I knew all these words, and I wrote them, and they did what I said they would do, I would have robbed you, for I would have taken away your memories of him.

Next to live music, a record is the best thing; next to a live person, memories are the best thing. Without the music there could have been no record; without the person there would be no memories. Like music and joyful strains suddenly replaced by haunting melodies, and like music with haunting melodies suddenly

replaced by joyful strains, your relationship goes on every day.

If James dies before I do, a difficult time of day for me will be the time when I go to the post office and there is no letter from him. He writes almost daily if he is away. But I will, for a while, I'm sure, go home and read some of the letters from him that I have saved, and remember gratefully the love that prompted those letters.

On this Christmas Day, every ache will be deeper and every pain will be sharper. It would seem totally proper to me that you weep a little while, but not all day. As you weep, it would seem totally proper also to let the joyful strain of faith in Christ well up in your heart and wipe your tears

away with poignant happy memories. Bring out a few of the not-so-happy memories, too, for it is unrealistic to remember someone as having been perfect. When your heart has settled and you feel a miracle has been worked there, breathe a prayer of thanks to God, for it is a miracle, indeed — this Christ of Christmas, whose "peace on earth" includes your heart, even on this first Christmas with one missing.

(Reprinted from "The Last Word — A Woman's Privilege" by Wilda Fancher, Dec. 24, 1972, Clarion-Ledger-Jackson Daily News.)

Fancher lives in Jackson. Her husband is a consultant with the Evangelism Department, MBCB.

LOVE LEADS THE WAY

On the slopes of Tajumulco

By Anne W. McWilliams

Tajumulco is the highest volcano in Central America. Two missionary couples have settled on its slopes to work with the Mam Indians. Wendall and Jane Parker, in Guatemala since the 1960s, moved a few years ago to Toninchun. Before then they worked with K'ekchis at Coban. A younger couple, Keith and Penny Stamps, have ended their first term of service at Tajumulco and are on furlough now, living in the missionary residence of Temple Church, Hattiesburg.

The Parkers, who speak Spanish and K'ekchi and are learning the Mam language, are much loved by the many Guatemalans who know them. In Toninchun, a constant stream of people come to them for advice and prayer. Keith told one writer, "They're kind of esteemed grandparents."

"I read that Mam is the most difficult language in the world," said Keith. It is the goal of these missionary couples to help complete the translation of the New Testament into the Mam language. That won't be easy, for the Tajumulco dialect of the language has no written form, no text-books, not even an alphabet. Already Wycliffe Bible Translators had told them that Mam is the most difficult of the Mayan languages.

Of six major Mam dialects, the Bible has only been translated into two, and a little of the New Testament into two others. The Tajumulco dialect has no Bible translation at all, except the few Bible stories Jane Parker has phrased in elementary Mam.

For their textbook, the missionaries use the grammar book of another Mam dialect. They hire two or three villagers to help them a couple of times a week and then try to write their discoveries, using a Wycliffe alphabet. Then they practice when they greet villagers. However, most of their communication so far with the

people has been in basic Spanish, which most Mam men speak a little, but few Mam women. Keith and Penny, children of missionaries, grew up speaking Spanish. He is son of Stanley and Glenna Stamps, now in Honduras, and she is daughter of Ray and Betty Turner of Ecuador.

Both couples are helping the Mam Indians learn about faith rooted in Jesus Christ and are seeking to plant churches among them.

As do other Southern Baptist foreign missionaries, they find themselves dependent on the Lottie

Moon Christmas Offering. "Many of our operating costs must come from it," Keith said — "our children's education, our salaries . . ."

Penny teaches their children, Timothy and Angela.

"Our evangelism travel funds are hampered or helped by the amount we receive from Lottie Moon," Keith added. He often drives over winding, bumpy roads to remote villages in his 4-wheel drive Toyota to show movies on the life of Christ, taking along a projector, generator, and a sheet for a screen. The movies are in Spanish.



Keith and Penny Stamps live on the slopes of the long inactive volcano, Tajumulco, in Guatemala. The view above is of the rear of their house.



Keith and Penny Stamps and their children, Timothy and Angela, pose with several of the mission group that meets in their house.

"A new couple is coming soon to work with us," Penny said. "Gary and Lily Stone."

The Stones may go farther up the mountain, but their place of service will hinge on where they will find a place to live. There's no phone service in Toninchun or Tajumulco. The Parkers live in a small adobe house with no electricity except that generated by an auto battery. They cook on two propane gas burners. The Stamps do have electricity and an oven. For recreation, they go hiking.

The Lottie Moon Offering will help furnish a car for the Stones. On those rough roads, Keith said, a car won't last over seven or eight years.

The Stamps mentioned several prayer requests. First, they asked prayer for land to build a church. Sunday mornings at 11, Penny leads a Bible study group of children under their carport. Since Sunday is Market Day, adults are busy in the morning, but a worship service is held at the Stamps home Sunday afternoon. At the time Penny is teaching the children, Keith and Wendall Parker take a 20-minute ride up the mountain to lead a Bible study group at a Mam home.

"We have reached the place now that we could start up more mission points than we could keep going," said Keith.

A second prayer request is that persecution of the evangelicals will stop. As more people make professions of faith and attend the Bible studies, persecution keeps getting stronger. Often this is the work of animists who believe in the spirits of the old Mayan gods and sacrifice chickens and turkeys. For instance, opium poppies were strewn on the land of Nicholas, one of the first converts in the Toninchun area, to make it seem to patrolmen that he was guilty of growing poppies. Another time, someone knocked a rock off the mountainside; it narrowly missed the missionaries' car.

A third request asks prayer that cholera will not spread widely; it has already reached Guatemala.

Both Jane and Penny have done some work in teaching reading, using Bible stories in Spanish as the text. Only about 50% of the children go to school. "Spanish books in the schools are difficult for the children whose mother tongue is Mam," said Keith.

Keith and Penny agree, "To watch the people grow spiritually is gratifying."

Special CP study group announced

NASHVILLE (BP) — Twenty-three leaders from across the Southern Baptist Convention have been named to a special Cooperative Program study group with a Jan. 20-21 meeting planned, according to David E. Hankins, chairman of the SBC Executive Committee.

Hankins, pastor of Trinity Church in Lakes Charles, La. appointed the individuals in response to action of the Executive Committee in September. Hankins said the group will: review the history of the Cooperative Program, analyze the nature of it as it is now being interpreted, and develop proposals for the future enhancement of the CP.

A larger convocation of SBC leadership is anticipated for the future, Hankins said, possibly in the spring.

The study group will meet Jan. 20 at 7 p.m. and adjourn by 9 p.m. Jan. 21, Hankins said. The group will meet at a hotel near the Nashville airport.

The group includes state convention executive directors, SBC agency representatives as well as SBC presidents, past and present.

SBC Executive Committee members included are: Ronnie W. Floyd, Springdale, Ark.; Joe B. Warwick, Knoxville, Tenn.; and Hankins.

In addition to Morris Chapman, current SBC president, Wichita Falls, Texas, former presidents included are: W. Wayne Dehoney, Louisville, Ky.; James L. Sullivan, Nashville; Adrian P. Rogers, suburban Memphis, Tenn.; and James T. Draper, Nashville.

State convention executive directors are: James N. Griffith, Georgia; Reginald M. McDonough, Virginia; William M. Pinson Jr., Texas; Cecil C. Sims, Northwest; Don Moore, Arkansas; John Sullivan, Florida; Roy J. Smith, North Carolina; and William G. Tanner, Oklahoma.

Executive Committee staff members: Harold C. Bennett, president; Ernest E. Mosley, executive vice president; Richard P. Rosenbaum Jr., vice president; and Mark Coppenger, vice president.

Stewardship Commission staff: A. R. Fagan, president, and James L. Powell, vice president for CP promotion.

Former state executive and special Cooperative Program consultant, Cecil Ray, Georgetown, Texas, also was named to the group. He is the retired director of the denomination's Planned Growth in Giving emphasis.

Our evangelism travel funds are hampered or helped by the amount we receive from the Lottie Moon Christmas Offering.

Thursday, December 19, 1991

THE SHEPHERD AND THE LAMB

By Wina King Still

I am one shepherd who saw the most awesome thing that you could ever imagine! We were all just sitting around the fire one night minding our own business, when this guy appears out of nowhere and just hangs up there in the sky. I mean, we looked up and this angel was just floating around, scaring the sheep and, like, glowing in the dark. I don't know what the other shepherds did, but I was scared to death and I tried to crawl under one of those big stones we were resting against. Man, my heart was pounding like crazy and I couldn't breathe and I couldn't scream — or anything! Then I heard, "Fear not, for behold I bring you glorious news."

I still couldn't look up, but I listened. I listened to something about the Saviour of the world being born in a stable in Bethlehem. And how a baby would be wrapped up in swaddling clothes and lying in a manger. Well, I figured I'd heard all I needed to hear, so I stood up to run into town when the whole sky just burst open with all these angels singing about God and stuff. There had to be a million of them all trying to outsing the others. Wow! What a chorus! Then they just vanished. I mean "POOF!" and they were gone.

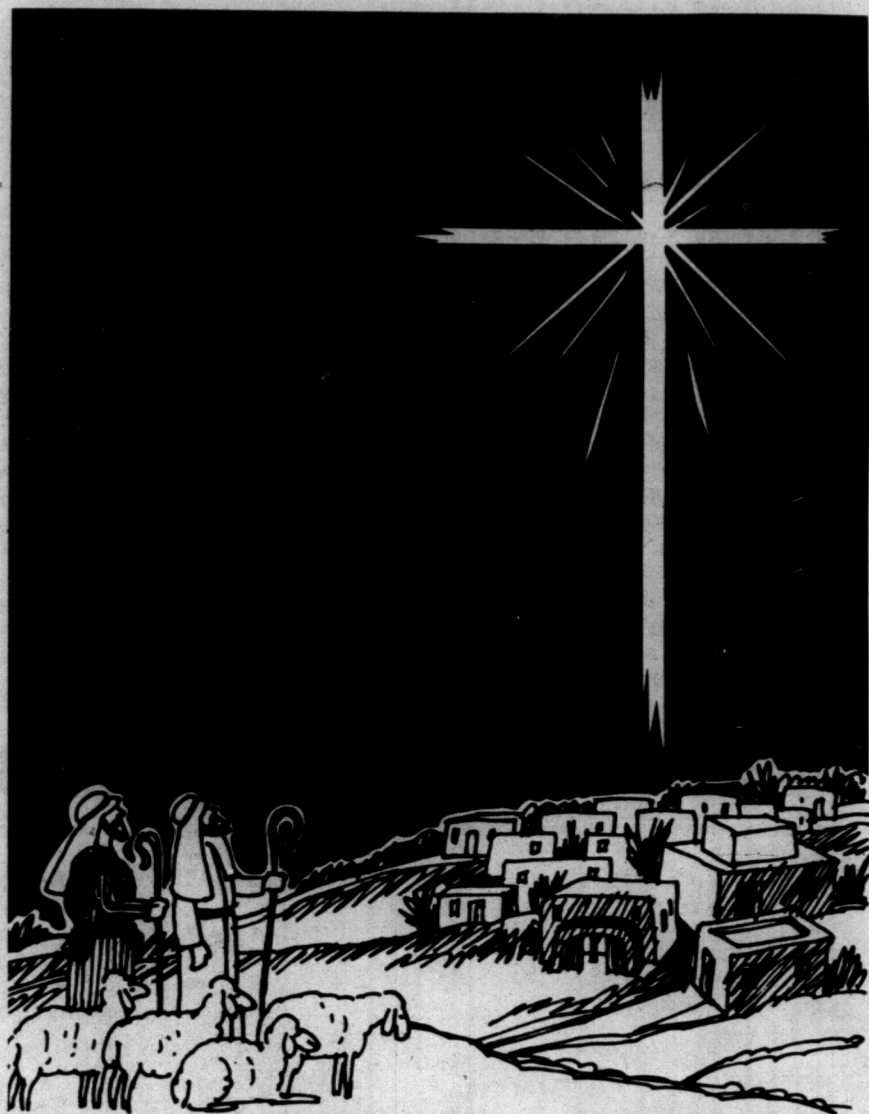
I ran as fast as I could go to find this whatever kind of baby they called it. We got a couple of wrong barns before we came to this old shed where we found these folks all huddled over the manger. This real young lady and this real quiet man were just sitting there looking at this little tiny newborn baby. I can't tell you exactly what happened then, but I suddenly found myself on my knees praising Jehovah for this little kid. He didn't have stars around his head, or anything like that, but he was so special that I knew in my heart that he was different.

I don't know why, but I took the lamb I had been carrying and held it out to him. I just offered it to him like he would understand what I meant. His mother smiled at me and shook her head. I guess they didn't have a place to keep it.

Years later, when I went to Jerusalem for the Passover Feast, I heard someone laugh and say that they had crucified a man called "The Lamb of God." I decided to go past that place called Golgotha and see for myself. When I saw the man on the middle cross, I knew immediately that he was the one I had seen in Bethlehem. This time he looked at me, and I understood the offering that was being made: The Shepherd and The Lamb.

Still is a member of Poplar Springs Church, Mendenhall, where her husband is pastor.

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"For unto you is born this day in the city of David a Saviour, which is Christ the Lord." — Luke 2:11.

Christmas comes early in Cadiz

By Marv Knox

CADIZ, Ky. (BP) — Christmas came to Cadiz three weeks early this year. Terry Anderson, the American journalist held captive by pro-Iranian Muslims since March 16, 1985, was set free last Wednesday, Dec. 4.

And Cadiz, a small west Kentucky lake town that adopted Anderson's two sisters during the 2,455 days of his captivity, cheered for joy.

"Thank God Almighty, Free At Last!" declared a sign on the lawn of Cadiz Church, where his sisters, Peggy Say and Judy Walker, now worship. Across town, people began taking down the faded yellow ribbons that had reminded them of Anderson's captivity. They replaced them with fresh ones, sprucing up their hamlet in anticipation of a pre-Christmas "homecoming" for their hero, who never has seen their town.

The next morning, television networks across the nation and around the world broadcast Pastor Harold Skaggs' words of gratitude for the life and freedom of Terry Anderson. "It's been an extremely happy time and a time of rejoicing for all of us here," Skaggs told the Western Recorder the day following Anderson's release. "We've been so caught up in this tragedy; a great burden has been lifted off our shoulders."

Cadiz Baptists don't expect the most famous member of the Anderson clan to join their church. "Peggy has said she understands Terry has had a renewing of his faith in the Catholic tradition," Skaggs said. "We've heard stories of his weaving a crucifix out of the mat on his floor."

Knox is editor of WESTERN RECORDER, Kentucky.

On the first Sunday in December 1903 in Silver Creek Baptist Church, J. E. Byrd had his first engagement as Sunday School secretary of the Mississippi Baptist Convention Board. He continued to labor in this field until his death October 21, 1937. He was known as "the Sunday School Man."

Analysis: there's nothing magic about promiscuity

By Doug Trouten

LOS ANGELES, Calif. (EP) — The latest sign that the nation has lost its collective mind is the reaction to Magic Johnson's announcement that he had tested HIV positive and was leaving basketball.

The two major responses are as misleading as they are widespread. The first is, "If Magic Johnson can get AIDS, anybody can get AIDS." The second is, "Magic Johnson will be a good spokesperson and role model to urge prevention of AIDS." Both statements fall short because they divorce moral realities from the tragedy of AIDS.

Anybody can get AIDS? Even sexually promiscuous athletes? This should come as no shock. AIDS has never been a strictly homosexual disease. It's a disease of promiscuity, and if heterosexuals in this country were as indiscriminately promiscuous as homosexuals, the infection rates would be much more similar.

Magic Johnson as a role model? Let's face the truth. Magic is not a fine person who made a little mistake and got AIDS. Magic is a man who lived a life filled with sexual immorality, and is now reaping what he sowed.

A friend of the ex-Lakers star suggested that the reason Magic went public with his condition was to warn the hundreds — perhaps thousands — of women he may have infected. When you need to use the mass media to contact former sexual partners, something is very wrong with your basic understanding of the most intimate act. Those who have this much trouble keeping their flies zipped are reprobates, not role models.

Sadly, America's youth will learn the wrong lesson from Magic's tragic illness. Appearing on a talk show recently, Magic said, "I came on to let the people know what time it is. Please put your thinking caps on and put your cap on down there," he said, gesturing below his belt.

That's what Magic Johnson learned from a life of indiscriminate, self-destructive sexual activity: "Use a condom, kids, and everything's cool. Nothing wrong with casual sex, as long as it's safe sex."

The condom message is being pushed more enthusiastically than the world's latex producers could have dreamed. In New York City — which is rushing toward Armageddon a lit-

tle faster than the rest of the country — schools are distributing condoms, perhaps on the theory that if they can't teach kids to read, perhaps they can at least keep them from reproducing.

Even if condoms worked, arming our nation's adolescent boys with them wouldn't be a good idea, if only because it inescapably conveys the message, "Go ahead and have sex."

But condoms don't work. Laboratory tests find failure rates of 14 to 20%. A study released by the U.S. Centers for Disease Control found that 21% of women with sexually transmitted diseases reported that their partners were using condoms.

That's a one-in-five failure rate. Would you put your kids on a plane if there was a one-in-five chance it would crash? Would you buy a furnace if every time it fired up there was a 20% chance it would explode? Of course not. Yet adults who should know better are pushing condoms as "safe sex," rather than admitting that even with condoms a promiscuous person is playing a game of sexual Russian roulette.

A basic truth is being lost in all of this condom-mania. Safe sex has nothing to do with condoms. It has everything to do with purity before marriage, and faithfulness within marriage.

That message is not too popular now. Sex sells. And public school approaches to sex education are increasingly dominated by influential organizations like Planned Parenthood, which benefit financially from increased sexual activity. It's hard to sell birth control or abortion to a sexually abstinent teen.

Christians need to help spread this message: "Condoms don't work. Abstinence does." It's a matter of life or death.

HMB elects director, black church extension

By Sarah Zimmerman

ATLANTA (BP) — Willie T. McPherson of Atlanta was unanimously elected director of the Southern Baptist Home Mission Board's black church extension division by the trustees' executive committee.

Executive committee members also unanimously elected five people to other posts during their December meeting.

McPherson began working for the Home Mission Board as a national consultant in 1984. The Mississippi native is a graduate of California Baptist College and Golden Gate Seminary. He has served as a youth director, pastor, and home missionary.

Elected director of counseling services was James Richard Houston. The Florida native succeeds Dick Reasoner who left the Home Mission

Board to enter private practice.

Other action taken by the executive committee elected four people to positions in the recently re-organized church loans division. They include Mike Arnott, director of financial services; John Adair, loan officer; Reba Driver, associate director of loan administration; and Susan Jones, financial analyst.

Zimmerman writes for HMB.

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Staff changes

Rex Yancey is the new pastor of First Church, Pascagoula. He has been pastor of First Church, Quitman, since February of 1981. Yancey is a graduate of Blue Mountain College, and earned the master of divinity and doctor of ministry degrees from New Orleans Seminary. He has been a member of the Mississippi Baptist Convention Board since 1987 and has served as president of the board of chairman of the Executive Committee.



Yancey

Clear Branch Church, Rankin County, has called Timothy McCaffery as pastor and minister of music, effective Nov. 17. A native of Lincoln County, he is a graduate of Mississippi College and is currently attending the extension center of New Orleans Seminary on the campus of Mississippi College. His previous place of service was Union Church, Brookhaven.

Leaf River Church of the Pineville Community in Smith County called a new pastor. Anthony Chuter moved from Summit in Pike County. He arrived on the church field on Dec. 6 and began services on Dec. 8.

South Corinth Church, Alcorn Association, has called Dan B. Wright as pastor, effective Nov. 17. He is a native of Calhoun County. His previous place of service was Macedonia Church in Louisville.

Belle Fountain Church, Ocean Springs, has called David R. Grayson of Pensacola, Fla. as pastor, effective Dec. 1. A native of Laurel, he received his education at William Carey College and New Orleans Seminary. His previous place of service was Liberty Church, Thomasville, Ala.

Indian Springs Church, Laurel, has called Robert "Buddy" Keyes as pastor, effective Dec. 1. He received his education at William Carey College and New Orleans Seminary. His previous place of service was Bethany Church in Prentiss.

Lowell D. Ingram has been called as pastor for Strong Hope Church, Copiah Association. He recently received his degree from New Orleans Seminary and goes to Strong Hope from Providence Church, Meadville.

Ralph Graves will retire from pastorate

Ralph Graves, who served as pastor of Calvary Church, Ellisville, for almost 12 years, has announced his retirement as of Dec. 29. He was ordained by Daniel Memorial Church, Jackson, and is a graduate of New Orleans Seminary. He is the former pastor of the Highland Church, Laurel. He also served churches in Georgia and Mississippi, and as an industrial chaplain with R. G. LeTourneau Corporation.

Graves will continue to live in Laurel, and will be available for pulpit supply and interim work. His phone number is (601) 428-4742.

Carey to conduct baseball camp

William Carey baseball coach Bobby Halford and New York Mets coach John Stephenson will conduct a holiday baseball camp Jan. 2-4 at H. R. Morgan field on the William Carey campus. Stephenson, a former William Carey coach, conducted the long-running Carey summer camps for 12 years before moving to Southeastern Louisiana University and the professional ranks. He just completed the year of coaching Chicago White Sox and signed with the Mets.

The baseball camp is for ages 7-15. Daily sessions are from 8:30-4:00 with individual instruction. The cost is \$65 which includes the noon meal, camp t-shirt, and insurance.

For more information, contact Coach Bobby Halford at office number (601) 582-6110 or home number 264-1550 or call William Carey at 582-6192.

Dynamics of Aging conference planned at N.O. seminary

NEW ORLEANS — A "Dynamics of Aging" conference will be held at New Orleans Seminary Feb. 24-26.

Sponsored by the Mississippi and Louisiana Baptist Conventions, the Baptist Sunday School Board, and New Orleans Seminary, this conference is designed for those interested and involved in ministry to persons in the varied stages and life situations of the aging process.

Speakers will include Frank Staggs, Horace Kerr, J. Clark Hensley, Ken Jordan, and Orrin Morris.

Cost will be \$70 if a \$20 deposit is mailed before January 1, 1992; \$75 fee after January 1. Mail registration to The Office of Continuing Education, New Orleans Baptist Theological Seminary, 3939 Gentilly Blvd., New Orleans, La., 70126.

Book reviews

A HISTORY OF THE NEW TESTAMENT AND ITS TIMES by Robert L. Cate (Broadman, 348 pp.)

The author, professor of religion at Oklahoma Baptist University and former teacher of Old Testament at Golden Gate Seminary, in this book addresses such topics as The World Itself Can Not Contain the Books; The Cultural Roots of the First Century; The Word Became Flesh; Witnesses in Jerusalem, Judea, and Samaria; Witnesses to the End of the Earth; The Lord God Omnipotent Reigneth. Reading it will help you understand the world in which Jesus and his disciples shared the good news. Also it's an excellent reference book. — AWM

Missionary news

Jeffrey and Shiela Parker, missionaries to Zimbabwe, have arrived on the field to begin their first term of service (address: Box 657, Gweru, Zimbabwe). He was born in Niagara Falls, N.Y., and also lived in Yazoo City. She is the former Shiela Tucker of Canton.

Paula Hemphill from Virginia compared the situation to a marriage. She said she counsels a lot of women who have been betrayed by their husbands. She urges the women to pray for their husbands and seek reconciliation — "not at all costs, but I never counsel them to deceive or betray in return, and I can't counsel that for us."

Several trustees warned the vote would seriously damage the Lottie Moon Christmas Offering for foreign missions. Some churches protesting the action have vowed to send their Lottie Moon offering — intended for worldwide Southern Baptist missions — directly to Ruschlikon if the defunding action stands.

In closing the meeting, trustee chairman Hancock noted: "It is a strange feeling to be caught in a controversy where there is no movement."

If there had been more movement and response on part of trustees, seminary leaders, European Baptist leaders and FMB staff, he said, the vote might have been different.

Hancock had offered at the dialogue to recommend trustees restore the \$365,000 for 1992 "if there can be a

Seminary extension classes offered at Clarke College

Beginning January 20, two courses will be offered in the Fine Arts Building at Clarke College as seminary extension. From 2-6 p.m. on Mondays, "Worship Leadership" will be taught by Jim Futral, pastor of Broadmoor Church, Jackson. Hueston Adkins, pastor of Woodville Heights Church, Jackson, will teach "Continuing Witness Training — Field Education" 6-10 p.m. on Mondays.

Any qualified student may enroll on the first day of class. Registration will be in the Fine Arts Building at Clarke College at 2 p.m. The matriculation fee is \$112.50 per course. For information, contact Fuller B. Saunders at 601-957-2670 or the School of Christian Training office at New Orleans at 1-800-662-8701 or Jimmy Dukes,

director.

In response to a request from the Southern Baptist Convention, New Orleans Seminary reactivated its School of Christian Training in 1976. The purpose from its beginning has been to provide theological education for pastors and other staff members 25 years of age or older with a high school diploma but who do not hold a baccalaureate degree. The associate degree is fully accredited by the Southern Association of Colleges and Schools. The purpose of the Clarke Center meeting at Clarke College in Newton, Mississippi, is to make quality, accredited theological education available to pastors, staff members, and interested lay leaders in central Mississippi.

Names in the news

NASHVILLE (BP) — Gary W. Cook, vice president for church programs and services at the Baptist Sunday School Board, has resigned effective Jan. 1 to accept the pastorate of the 6,600-member First Church of Lawton, Okla.

Highland Church, Crystal Springs, honored Vann Windom with an Appreciation Night on Nov. 3. Among the guests were Windom's mother, Mrs. Lavinia Windom, and his grandmother, Mrs. Jeffie Windom. Tommy Courtney, chairman of deacons, presented him with a love offering from the church. Following the supper 100 helium filled balloons, each containing a message, and the church name and address were released as a further witness for Highland Church.

Two William Carey College tennis players are ranked in the men's NAIA pre-season poll. Marco Zannoni, a junior from Switzerland, is ranked 14 and Eddie Brown, a senior from Hattiesburg, is ranked 30. The William Carey men's tennis team has a pre-season ranking of 8 in the national poll. The William Carey baseball team is ranked in the top 30 in the 1992 NAIA pre-season poll.

Ken, Eleana, and Becky Cooley are giving a reception honoring Mr. and Mrs. Henning Andrews on the occasion of their 50th wedding anniversary, Dec. 28, from 2-4 p.m. at the Family Life Center of First Church of Houlka.

NASHVILLE — James Lackey's career as a Southern Baptist leader has driven him to accepting challenges and trying to do the impossible. "Not many people can fault you if you fall short of doing the impossible," he said as he reflected on his career in Baptist denominational work that has spanned four decades. Lackey will retire Feb. 1, 1992, as director of the Sunday School Growth and Administration Department at the Baptist Sunday School Board.

DALLAS (BP) — Southern Baptist conservative leader Paige Patterson has declined an offer to serve as president of Liberty University's seminary in Lynchburg, Va. "All of my life I have worked within the context of Southern Baptist people," Patterson said in a Dec. 11 release from Criswell College in Dallas. "With all of their many virtues and whatever weaknesses there are, Southern Baptists remain my people. To the best of my ability to determine God's will for my life, I believe that I should remain and work within our Southern Baptist Zion." Patterson currently is a trustee of the Foreign Mission Board.

FMB

From page 3

they make promises," Simms said. "It simply runs counter to my grain to even think the Foreign Mission Board" would agree to do something and then refuse to do so.

Trustee John Jackson of California countered he would not want to "break a trust to any group" but said he had "a higher commitment... not to break trust with the Lord himself."

Jackson said he was grieved European Baptist leaders would reject, rather than try to negotiate, a compromise proposal by Hancock at the Dec. 5-6 meeting. He added he felt deceived because the seminary leaders had not lived up to their end of the bargain for continued funding — to move the seminary in a conservative direction.

Jackson also cited the high cost of education at the seminary compared to the small number of students. He also believes it violates FMB policy for the seminary to raise funds in the United States.

Trustee Jack Bledsoe of Arkansas said the issue is not cost or theological stance but the integrity of the FMB's promises — although he believes the trustees erred in 1988 when they did

not stipulate to the seminary "what would be an acceptable response to 10 propositions."

In 1988 trustees asked European Baptist and seminary leaders to respond to 10 points prior to the Foreign Mission Board's May 1989 transfer of ownership of the Ruschlikon seminary, now valued at over \$12 million, to the European Baptist Federation. The points included a request they put a statement of European Baptist beliefs in writing.

European Baptists responded to each point, but many trustees continued to be displeased with a statement of beliefs that was a part of this document.

Trustee Ron Wilson of California agreed the trustees made a commitment to fund the seminary. But the trustees' commitment was based on the understanding from the seminary president and FMB staff that the seminary was going in a conservative direction, he said.

"They broke that trust," Wilson said. "Therefore, I believe our reaction to it is appropriate."

Opposing the defunding, trustee

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Just for the Record

BAPTIST RECORD PAGE 9

Thursday, December 19, 1991

Convention of N.C. seeks director for Baptist men

The Baptist State Convention of North Carolina is seeking an executive director-treasurer for North Carolina Baptist Men. The search committee is seeking a leader who has administrative abilities, interpersonal relationship skills, is a good communicator, and exhibits a vision

for missions both within and outside of North Carolina.

Recommendations along with a resume should be addressed to Baptist Men's Search Committee, North Carolina Baptist Men, Baptist Building, P. O. Box 1107, Cary, N.C., 27512-1107.

capsules

HAROLD DYE, AUTHOR, DIES IN CALIFORNIA: CAMPBELL, Calif. (BP) — Harold Dye, California pastor and writer for *Open Windows*, died Nov. 20 of a ruptured aneurysm. He was 84. Dye was editor of *The Baptist New Mexican*, journal of the New Mexico Baptist Convention, for two years. He is survived by his wife, Ina Pearl, and four children.

SECOND POLISH CHRISTIAN PUBLISHING FAIR ANNOUNCED: WARSAW, POLAND — The Second International Christian Publishing Fair will take place here Feb. 27-29, 1992. The fair will be sponsored by Laymen Mission Foundation, an independent Christian mission. Polish Baptists are planning to be present, according to Konstanty Wiazowski, recently reconfirmed president of the Polish Baptist Union. "It would be wise to participate and to be there. For a long time the Laymen Mission Foundation operated in secret. Now they are registered," said Wiazowski.

The first ICPF took place in Warsaw June 13-15, 1991, at the Warsaw Holiday Inn. It was considered the first in history, according to organizers. The fair included 17 publishing houses from Denmark, Hungary, Poland, Scotland, Sweden, and the USA. More than 500 titles in nine languages were presented and 53 publishing contracts were signed.

CHRISTMAS EVE SPECIAL ABC FEATURES FORT LAUDERDALE CHOIR: FORT WORTH, Texas (BP) — "Night of Nights," a one-hour special produced by the First Church of Fort Lauderdale, Fla. in association with the Southern Baptist Radio and Television Commission, will air on ABC television Christmas Eve, according to RTVC Vice President Bob Thornton. ABC, which has scheduled "Night of Nights" for midnight Eastern and midnight Pacific times, will also provide the program for United States Armed Forces Radio and Television, said Thornton, making this "possibly the largest audience ever to view a Radio and Television Commission program."

OKLAHOMA, INDIANA REACH AGREEMENT OF COOPERATION: OKLAHOMA CITY (BP) — Southern Baptists in Oklahoma and Indiana have approved an "agreement of cooperation" that will informally link the two state conventions in missions and ministry activities. The agreement was unanimously adopted by the Baptist General Convention of Oklahoma board of directors Dec. 10, following the unanimous adoption by the executive board of the State Convention of Baptists in Indiana Nov. 20. While it does not involve financial resources, the agreement opens the door for sharing human resources and skills at both the associational and state convention levels. A second recommendation passed by the BGCO board will allow Indiana churches to attend one week of Falls Creek Baptist Assembly in Davis, Okla. Falls Creek is the largest Baptist youth encampment in the world.



Auxiliary donates \$20,000 to hospital

MBMC's auxiliary presented MBMC with a \$20,000 check to be used to purchase the furnishings for the newly renovated Intensive Care and Coronary Care waiting rooms. Each year the auxiliary, made up of MBMC volunteers, raises money through selling flowers outside the gift shop to give to the hospital for designated projects. Pictured are Pat Dawson, left, auxiliary president-elect, and Lu Harding, MBMC assistant executive director.



Working to help Mississippi Baptist Medical Center's cancer patients "look good, feel better" is a committee of individuals from MBMC, the Mississippi Cancer Society, and the Mississippi Board of Cosmetology. Based on the philosophy that if you look good, you feel better, the committee is working toward initiating a program called "Look Good, Feel Better" in January to help cancer patients learn how to do such self-improvements as style their hair, apply make-up, and dress to enhance their outlooks. Pictured, from left, are Rocky

Zachary, executive director, Greater Jackson District, American Cancer Society; Lu Harding, MBMC assistant executive director; Pam Dotson, vice-president for programs, Miss. Division, American Cancer Society; Gerry Houston, oncologist; Dawn McGinnis, MBMC nursing director; Dean Archer, president, MBMC auxiliary; Pat Dawson, president-elect, MBMC auxiliary; and Ryan Palmer, executive vice-president for the Miss. Division, American Cancer Society.

The Center For Evangelism and Church Growth workshops will be held at New Orleans Seminary. The large church workshop (200 or more in Sunday School) will be Jan. 13-15, and smaller churches, Jan. 16-18. Call (504) 282-4455 for more information or registration and housing.



Pictured members of the Baptist Student Union Council at Clarke College for the 1991-92 school year, front to back, are Lawrence White, director; Shellie Douglas, Newton; Travis May, Magee; Bobby Underhill, Sturgis; and David Thurman, Bangladesh. The council is responsible for planning and coordinating all BSU activities on campus and special state and local meetings with the BSU's.

The choir of Terry Road Church, Jackson, will present Christmas music on Dec. 22 in the evening service. The featured soloists will be Rexie Mann, James Netherland, music director, and a trio of Paul Lott, Netherland, and Alvin Sandifer. Henry J. Bennett is pastor.

Gum Grove Church, Brookhaven, will present a Christmas musical celebration, "Shine the Light of Christmas" on Dec. 22 at 6 p.m. The musical under the direction of Roy Dixon, minister of music, and sung by the sanctuary choir, is composed by Dave and Jan Williamson. Discipleship Training will be at 5 p.m. A fellowship will be held after the service. Sammy J. McDonald is pastor.

Leaf River Church, Smith County, will have its Christmas cantata and piano recital on Dec. 22 at 7 p.m. Music director is Hick Bassett and the pastor is Anthony Chuter.

Concord Church, Yazoo Association, observed "B. B. (Petie) Neely Jr. Appreciation Day" on Oct. 27. Henry Kirk (left), chairman of deacons, is pictured presenting a plaque commemorating Neely's 25 years as minister of music. Neely continues to serve in various positions in the church and the association, as he has for over 42 years. Tim Crosby is pastor.



RAs and GAs of New Hope Church, Lawrence Association were recognized Nov. 13 for their achievements during the past year. Pictured, first row, are Jessica Lofton, Rebecca Taylor, Leslie Hill, Alicia Magee; second row, Jason Pevey, Hugh Watts, Keisha Cox, Brittney Cox; third row, Nathan Watts, Matt Pevey, Luke Thames, Joshua Taylor; fourth row, Brandi Lambert, Robin Lofton, RA leader, and Shelia Hill, GA leader. Robert Paul is pastor.



Oak Grove Church, Clarke County, had a note burning for the church on Nov. 24. Pictured to the left is Henry Hearn; (right) Cecil Brock, Billy Whitaker, and George Tillman.

"Supermarket Adventures for Teens," is a tour of a local supermarket led by a Mississippi Baptist Medical Center register dietitian. The dietitian teaches teenagers about items they can prepare in the microwave and about healthy snack foods. "Supermarket Adventures for Teens" will be offered by Mississippi Baptist Medical Center on Dec. 30 at 9 a.m. and again at 1 p.m. Call 968-1039 for more information.

Castlewoods Church, Brandon, has been recognized by the Sunday School Department of the Mississippi Baptist Convention Board for achieving the highest percentage increase (63%) in Sunday School enrollment among all Southern Baptist churches in Rankin County during the 1990-91 church year. With this growth Castlewoods Church has moved from the small church category to a medium-size church according to SBC designations. Larry McDonald is pastor.



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History, heritage affirm the birth of the King, Jesus



BIBLE BOOK

Randy W. Turner

Matthew 1 and 2

Meet Your King is an appealing invitation as well as an attractive book title. Warren Wiersbe entitled his commentary on the book of Matthew *Meet Your King* with the subtitle *Discover the Excitement of Knowing the King of Glory*. Wiersbe's commentary provides a wonderful outline of the first and second chapters of the book of Matthew.

Matthew opened his book with a careful account of the birth of Jesus Christ and the events that accompanied it. He presented four facts about the King.

I. The heredity of the King (1:1-25). Since royalty depends on heredity, it was important for Jesus to establish his rights to David's throne. Matthew gave His human heredity in verses 1-17 as well as His divine heredity in verses 18-25.

Why did the writer of the gospel think it important enough to open his narrative with this genealogy? The answer lies in two considerations. The ruling idea of the whole gospel is that Jesus is the promised Jewish Messiah, David's son and Israel's king, and the characteristic ancient idea that the full rights of sonship were given by adoption as completely as by actual descent. As far as the divine heredity goes, it is clearly stated in the Word of God that Christ was conceived of the Holy Spirit and born of the Virgin Mary. The idea that the word "virgin" could have meant a young woman and not a virgin at all is completely unsubstantiated.

II. The homage to the King (2:1-12). There is something extremely striking and stimulating to the imagination in the vagueness of the description of these Eastern pilgrims, the ones who came from the East to Jerusalem in search of the Baby. Where exactly did they come from? How long had they been traveling? How many were there exactly? We see here heathen wisdom led to God to the cradle of Christ. It is futile to attempt to determine very much about these men. Possibly they were Persian magi whose astronomy was half astrology.

The great lesson they teach remains the same. The sign in the heavens and its explanation were both of God. They stand as representations of the great truth that outside the limits of the people of revelation God moved on hearts and led seeking souls to the light in various manners.

III. Hostility against the King (2:13-18). Delitzsch, in his *New Investigations Into the Origin and Plan of the Canonical Gospels*, tries to show that Matthew is constructed on the plan of the Pentateuch. The analogy is somewhat strained, but there are some striking points of correspondence. He regards Matthew 1 through 2:15 as answering to Genesis. It begins with the genesis of Jesus and, as the Old Testament book ends with the migration of Israel to Egypt, so this section of the gospel ends with the flight of the holy family to the same land. Without supposing that the evangelist molded his gospel on the plan of the Pentateuch, we cannot help but see that there is a real parallel between the beginnings of the national life of Israel and the commencement of the life of Christ.

A person is identified not only by his friends but also by his enemies. Herod pretended that he wanted to worship the newborn king when in reality he wanted to destroy him. God warned Joseph to take Mary and flee to Egypt. Herod's fierce rage, inflamed by the suspicion that those wily easterners had gone away laughing in their sleeves at having tricked him,

is in full accord with all that we know of him. Some critics find the story of the massacre of the infants "unhistorical" because Josephus does not mention it. One would certainly not be willing to commit himself to the extraordinary assumption that nothing is to be believed outside the pages of Josephus. There was indeed great hostility against the infant King, Jesus.

IV. The humility of the King (2:19-23). This whole episode is a good example of how God leads his children. Joseph is a clear picture of submission and an example of its rewards.

Apparently Joseph's intention was to return to Bethlehem. He may have thought that Nazareth would scarcely satisfy the angel's injunction to go to the land of Israel or that David's city was the right home for David's heir. After many wanderings and with such strange new experience and thoughts, the silent, steadfast Joseph and the meek mother bring back their mysterious charge in secret to the humble old home. So Jesus, the Son of God, grew up in Nazareth and was identified with that city. Whoever heard of a king being born in a humble village and growing up in a despised city? The humility of the King is certainly something to admire and imitate.

Make sure that this Christmas you are prepared to meet your King.

Turner is pastor, Parkway Church, Natchez.

Rejoice in the Lord always; he is faithful to his promises



UNIFORM

Kiely D. Young

I Samuel 2:1-5, Luke 1:46-55

The anticipation of the birth of a child brings excitement to every household. This is especially true to those wanting children so desperately, yet not being able to have them, as was in the case of Hannah. But for Mary, the story was even more exciting. Her child would be none other than the holy Son of God. The honest, open response of both women was expected. REJOICE IN THE LORD.

Rejoice in the blessings of the Lord (I Samuel 2:1-5).

"My heart rejoiceth in the Lord" (v. 1). Hannah's heart was filled with joy. She had prayed

intensely for God to give her a son. She had felt empty before God and her husband. But God heard her prayer and gave her a son. She dedicated that son to the Lord for his glory. Now she was full of praise to God for this son. She lifted her voice in praise, "There is none as holy as the Lord, there is none beside thee: neither is there any rock like our God... the Lord is a God of knowledge" (vv. 2-3). Hannah was caught up with joy in the blessings of God.

Rejoice in God's holiness (Luke 1:46-49).

The "Magnificat" of Mary here in Luke's gospel is patterned after Hannah's prayer in I Samuel. "My soul doth magnify the Lord... my spirit rejoiced in God... for that he is mighty... holy is his name" (vv. 46-49). Mary is rejoicing because God has chosen her, a lowly handmaiden to give birth to the Son of God. Mary is caught in the awe of the moment and filled with praise to her God.

As we approach this holy season celebrating the birth of our Lord, let us also recognize that our holy, perfect, almighty God revealed himself completely in a fashion that every per-

son, regardless of their estate, can relate to. Holy and wonderful is he.

Rejoice in God's mercy (Luke 1:50).

"His mercy is on them that fear him from generation to generation" (v. 50). Mary reflects back on the Psalms to proclaim God's everlasting mercy. The world deserved judgment, but God sent his Son. God was taking care of man's mistakes, past, present, and future. This mercy is available to those who reverence him, to those who recognize his holiness in sacrificial atonement for their sinfulness.

Rejoice in God's strength (Luke 1:51-53).

"God hath showed his strength... hath scattered the proud... hath put down the mighty... exalted them of low degree... hath filled the hungry... the rich he hath sent empty" (vv. 51-53). Mary relates that God had put things back in proper perspective. It would no longer be man's power and politics, but God's plan and perfect that would determine man's present condition and ultimate destination.

The world's leaders were looking for a king,

but they wanted him on their terms. The King of Kings was coming, but the manner of his coming and the purpose of his mission would confuse the theologians, yet provide hope and help to those in deepest need.

Rejoice in God's help (Luke 1:54-55).

"He has given help to his servant Israel, in remembrance of his mercy" (v. 54). God made a covenant promise to Israel through Abraham. That covenant was extended through Abraham's descendants and fulfilled in the birth of the Christ child. God was faithful to his promise. Mary relates that this covenant promise extends to every generation to come.

God is always faithful to his promises. That promise of a Savior was completed when Christ paid the price of our sin with his life given willingly and sacrificially on the cross as payment in full for our sins. His victory over death on resurrection morning secured that gift of life for all who place their faith in him.

"O come let us adore him, O come let us adore him, Christ the Lord."

Young is pastor, First, Greenville.

The king has already arrived through the manger birth



LIFE AND WORK

Don Dobson

Matthew 1:1, 18-25

One of the most stirring songs to my soul is *The King Is Coming*. I will never forget hearing James Hayes of Hattiesburg singing it at the funeral of a dear friend. The song emphasizes the fact that Jesus will one day come back to earth to claim his people. It also stresses the Lordship of Christ.

Just as the song creates excitement of anticipation, Christians the world over should show excitement based on Jesus' previous arrival. We must understand that the King is not only coming, the King has already arrived through the wonderful birth of the manger.

Our lesson this week focuses upon the divine Messiah-King who came to earth as a human to save us from our sins. As we look at Matthew 1, we notice...

I. The family tree of Jesus (v. 1).

Matthew reminds the readers that Christ is the Messiah and is directly descended from the royal line of David, and from the patriarch Abraham. He rightly points to the kingly and

priestly lineage of Jesus.

When we ponder the origins and branches of our own family, we are often surprised at some of its members. Perhaps with the family tree of Christ. I have always been amazed that some less than perfect individuals hold memberships in the line of Christ. It just goes to show that there really is room for all in the family of God.

II. The conception of Jesus (vv. 18-20).

No other word can properly catch the amazement of the conception of Christ other than miraculous. It was indeed the Miraculous Conception. When one ponders the fact that Jesus was conceived in the womb of a virgin mother by the Power of the Holy Spirit, we can hardly believe it. However, faith is a wonderful thing. Faith allows us to believe the unbelievable, attempt the impossible, and achieve the unattainable.

Today, let's not lose sight of the fact that the same power that impregnated Mary empowers us to do the will and purpose of God.

III. The purpose of Jesus (v. 21).

I enjoy reading Matthew's account of the life of Jesus; he is so very concise and clear. In 1:21, he tells us in simple terms why Christ came. He came to save us from our sins. No kidding! He really did. He did not come to punish. He did not come to judge. He did not come to harm. He came to save. He came to heal.

This Christmas season, try to remember that when the world was "long in error pining," Jesus came to say, "I care." He came to say, "Come to me all who are burdened, and I will

give you rest." God helps us to hear that, even today.

IV. The nature of Jesus (vv. 22-23).

The very essence of Christ is God. My pastor used to say, "If you want to know what God is like, look at Jesus." I like that, I know that it is a true statement. The very name used to characterize Christ, Emmanuel, reminds us that God is with us. The nature of Christ is the presence of God. When we "walk with the Lord,"

we are walking also with God. May we continue to experience the nature of Christ by allowing the Emmanuel factor to reign over us.

As I conclude these six months of lessons, I want to thank Don McGregor and Guy Henderson for extending the invitation to be a part of *The Baptist Record*. Also, many thanks to my secretary, Mrs. Lydia Fraley, for her time in the typing of the lessons. Merry Christmas!

Dobson is pastor, Collins Church, Collins.



Liaison Committee meets

The Directors of Missions Liaison Committee met recently at the Baptist Building. Members shown are, left to right, front row: Ed Gandy, Alcorn Association, vice president; Ernest Sadler, Jackson Association, president; Howard Smith, Warren-Yazoo Association, secretary/treasurer; back row, Joe Abel, Leake Association; Archie Herrin, TriCounty (Lawrence, Marion, Walthall) Association; Bill Smith, Lee Association; and Talmadge Smith, Copiah-Lincoln Association.

THE VILLAGE VIEW



The Baptist Children's Village

Ronny E. Robinson, Executive Director

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A portion of the Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

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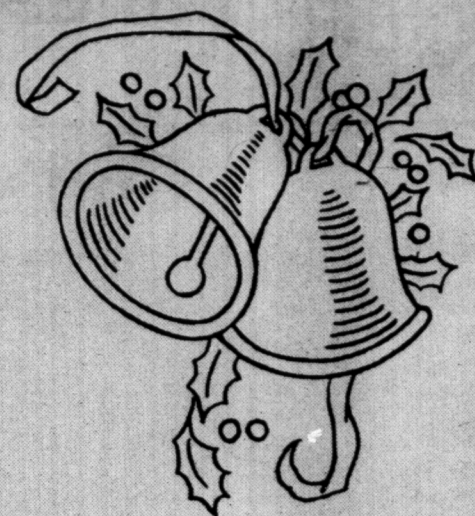
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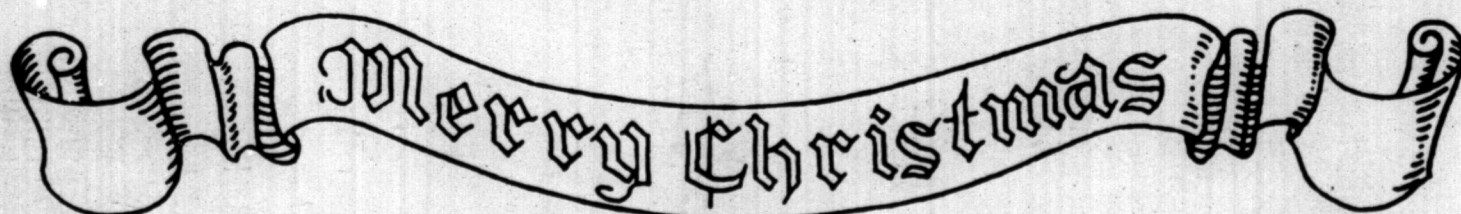
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from

"MISSISSIPPI'S LARGEST FAMILY"



Faces and places

by Anne Washburn McWilliams



God's greatest gift

Love. That's what Christmas is all about. Because God loved us, he sent us his Greatest Gift.

Elmer Aycock, age 91, wants everyone to know about that Gift. Aycock lives in a nursing home, Vicksburg Trace Haven, at 40 Porters Chapel Road, Vicksburg, and doesn't have an opportunity to get out as much as he would like to see people and tell them the Good News.

One day he came to my office with his daughter, Martha Almond, who lives in Vicksburg.

"This is what God gave to me," he said, tears spilling over from his eyes and trickling down his cheeks. He handed me the chart pictured below. "If just one soul is saved as a result, how wonderful that would be! I want people to know the judgment day is

coming. I don't know when, but I know it's coming." His love and concern for all people everywhere radiated from the very fiber of his being.

Aycock is a member of the McAdams Baptist Church, Attala County, in the area where he lived before he moved to Vicksburg to be nearer his daughter. He has four grandchildren and one great-grandchild, as well as a son who lives in Jackson.

In earlier years he worked on the railroad six years and also as a carpenter and as a farmer. "I was in World War I," he said. Besides high school, he studied at Draughon's Business School in Jackson.

When he was 12, he accepted God's Greatest Gift. "I used to be a Methodist," he said, "but I've been a

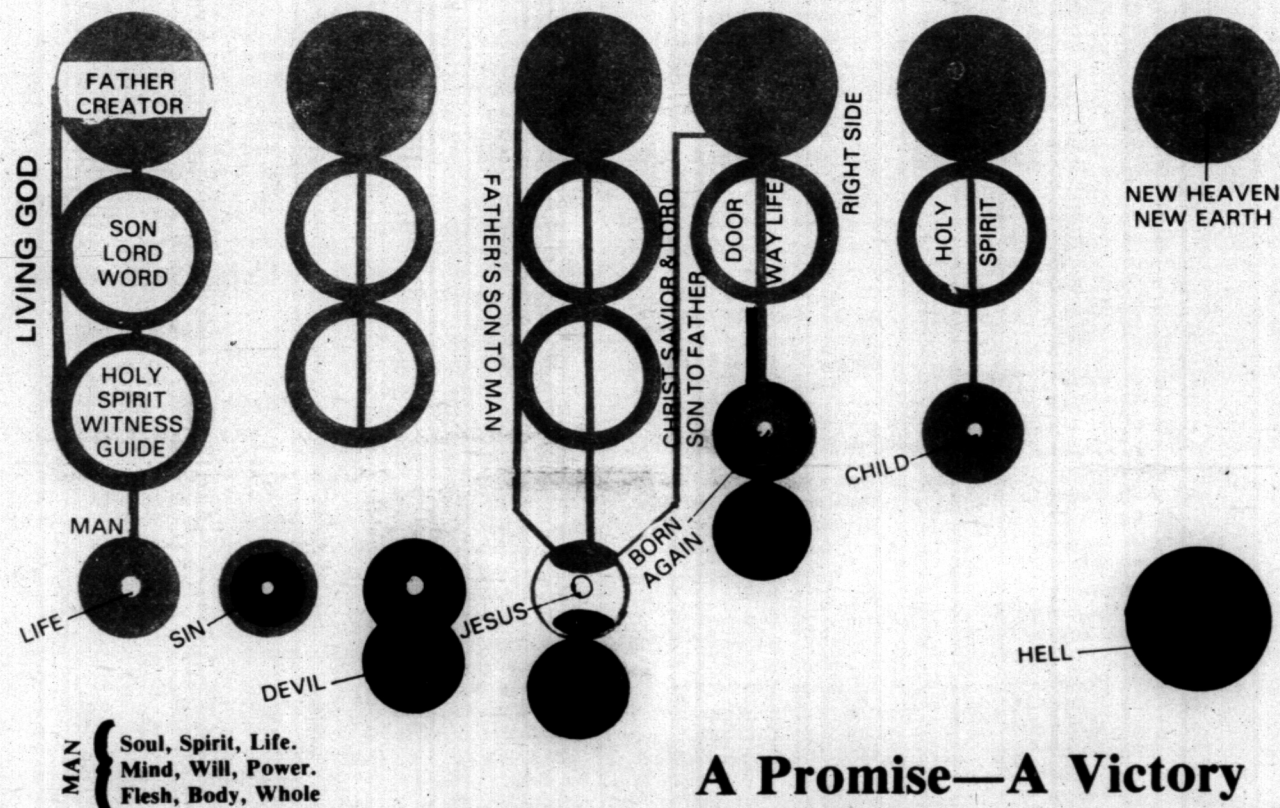
Baptist since 1963."

Once in his Sunday School class, others asked him, "Who is God?" He thought and prayed about that question; this chart is an illustration of his answer. "God gave it to me," he said. With a spool and Avon bottle caps, he drew the circles on the chart.

With his daughter's help, he has distributed many of these to people on the street or to people wherever he went.

There are two circles at the far right, for eternal life in heaven or everlasting death in hell. Everyone makes a choice between the two. To choose heaven, one has only to reach out and take the Greatest Gift.

For God so loved the world that he gave his only begotten son that whosoever believes should not perish but have everlasting life.



A Promise—A Victory

The Trinity or Godhead consists of three separate persons possessing separate personalities and qualities perfectly united in one: God.

The Father (creator) gave the Son (word) through the Holy Spirit (witness). Everything is, was, or will be accomplished as God's will and way.

A circle has no end; neither has our God. God will go on forever. Eternal.

God made man in his own image, created him, male and female, placing them in a garden with instructions for their good and welfare. Soon they became disobedient to God and were cast out. Sin became the dominant factor in their lives. The line from God to man was broken by rebellion and the devil.

In man there are two factors of control: God (spiritual eternal life) or mammon (wickedness, death in hell). By God giving man the mind, will, power of choice, man can choose his way.

God loves man, and has a place for him in his kingdom. There is a spirit of life in each individual which only God can destroy.

God wants man to return to him, so God prepared a way by sending his only begotten Son down to earth through a virgin, Mary, as child Jesus. Jesus grew up as a man but never lost his identity with his Father.

Jesus never committed a sin but cast sin from many individuals who trusted him. Jesus healed the sick, made the blind to see, deaf to hear, lame to walk. He raised dead to life, fed the hungry, and buried your sins and mine upon a cross at Calvary. He rose from the grave and is at the throne of God in heaven pleading for those who are lost.

The choice is up to each individual: eternal life or everlasting death in hell.

My friend, choose eternal life. Be a child in God's kingdom.

Follow Jesus Christ as your Savior and Lord.

Believe, trust, and obey. — Chart and message by Elmer Aycock

Final hours of '91: a call to prayer for Russia

FORT WORTH, Texas (BP) — The final hours of 1991 will focus on a call to prayer for evangelism in Russia, as programming on both ACTS and FamilyNet have been preempted for two specials produced by the Southern Baptist Foreign Mission Board and one by the Radio and Television Commission, according to Mike Wright, vice president for Network Operations for RTVC.

"A New Prayer, produced by the

Foreign Mission Board, looks at the remarkable changes which have occurred in what was the Soviet Union," said David Powers, the board's director of video services. "It explains how Christians must unite in prayer for a mighty outpouring of God's Holy Spirit among the Russian people."

Powers pointed out the 30-minute special, which will be shown at 10 p.m. and 12 midnight EST, was created "to help churches effectively participate

in a year-long prayer vigil during 1992, aimed at bringing the gospel of Jesus Christ to the people."

The second FMB special, Enduring Faith, which will air at 10:30 p.m. EST, explores the work of Soviet Baptists in the former Soviet republics of Russia, Ukraine, and Georgia.

Winds of Freedom, to be shown at 11 p.m. EST, is a documentary about Christians in Eastern Europe and the Soviet Union. Television personality

Burundi missionaries flee to Kenya

Dennis and Margaret McCall, missionaries to Burundi, Africa, had to leave their mission field almost three weeks ago and go to Kenya, to await a time when they could feel safe to return home. The danger was caused by tribal warfare, and the fighting was centered in their area of the city of Bujumbura. Other missionaries in Burundi did not leave.

The McCalls stayed in a hotel in Nairobi until the turmoil had subsided and were planning to return to Burundi on Tuesday, Dec. 17.

Dennis is the son of John McCall, head of the Department of Religion at Mississippi College.

If you've read 2 Kings 19, you must know what Isaiah 37 says. They're almost identical.

CHRISTMAS FOR CHRIST



One of us

By Judd Allen

"And they will call Him Immanuel, which means, 'God with us'." (Matt. 1:27).

Paul Harvey's annual retelling of the story about a man and disoriented birds is a highlight of the Christmas season. The man did not believe in Jesus Christ, especially that Jesus became a human being. His wife and daughter were believers who had left him alone while they went to attend the Christmas Eve service at the church. While reading the newspaper, he was startled by a sound at the window. Peering into the rectangle of light cast by his lamp, he saw a flock of birds which had become lost in the snow.

Some of the birds continued to throw themselves against the window, and other thrashed about in the snow. The man's heart was moved with pity at the plight of the birds, and he went outside to help them. He opened the barn door and tried to drive them in. However, this attempt failed. He then offered food to coax them into the warmth and protection of the barn, but this failed. He could not lure them to safety.

Frustrated with the situation, he thought to himself: "If only these birds could realize that I am trying to help them. If only I could become one of them for just a little while, I could lead them into the barn." At that moment, the church bell pealed in the distance. The man fell on his knees in the snow. At last he understood that what he wanted to do for the confused birds is exactly what Jesus did for the world. Jesus became "one of us." He is our Immanuel, "God with us."

When Jesus became one of us, he revealed God the Father to us. He said, "He who has seen me has seen the Father." The things we know about God, our Father, have been revealed by Jesus in words and terms we can understand. God is no longer distant, but he is near because Jesus is "ever near to make intercession for us."

In his humanity, Jesus is one of us because he has been "tempted in all points just as we are, yet without sin." It is comforting to know we have a Savior and elder brother who understands the temptations which confront us. Not only does Jesus know and understand, but also he sustains us and gives assistance to overcome the temptations which entice us.

In becoming one of us, Jesus demonstrated his great love for us. He gave his life to pay our debt and extended his grace to all who will accept and believe in him. The late Secretary General of the United Nations, Dag Hammarskjöld, said, "For him who looks to the future, the manger is on Golgotha, the cross has already been raised in Bethlehem."

Allen is pastor of Ogden Church, Yazoo Association.

The shortest verse in the Bible is two words long: "Jesus wept" (John 11:35).

In the late 1980s, the Chilson Hills Baptist Church of Howell, Mich., held 7 a.m. church services at the first tee of the local golf course. But church members outnumbered the golfers, so the early service is now held in the church garden.

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